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HOMER'S ILIAD

BOOK XXII.

With Introduction, Notes, &c.,

BY

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PREFACE.

MY object in this little book has been to enable those who approach the study of Homer for the first time, or with but slight previous Homeric training, to master this one canto of the *Iliad* with as much ease and interest as possible. To effect this, I have endeavoured to explain all difficulties in construction, and words (including some of the more common irregular verbs as well as peculiarly Homeric forms), and added such philological and general notes as seemed desirable. The text used is that of Dindorf in the Teubner Classics, and only the more important variants have been noticed. References for illustration have as far as possible been confined to the Twenty-second Book. My debts to other editions and to the kind suggestions of friends must remain without any, save this general, acknowledgment. Where so much has long been common property, taken from the *scholia* (or notes by ancient scholars often appended to the MSS.), and embedded in our Lexicons, and where the respective merits of various explanations must be decided by their

intrinsic value and not by authority, the attempt to refer each suggestion to its originator would needlessly cumber a school-book. For general assistance, the magnificent Lexicon of Liddell and Scott leaves the Homeric student little to desire.

When a small portion—even one Book—of Homer has once been *thoroughly mastered*, the study of the rest is a work of comparative ease and ever-increasing delight. So it is hoped that this edition of the Twenty-second Book may not only fulfil its immediate purpose of supplying a complete and accurate text-book to those reading for Examinations under the Intermediate Education Act, but also be found useful in the higher forms of schools, and to students preparing for ordinary University Examinations. I would ask indulgence for such imperfections as seem due to great though necessary haste in preparation.

P. S.

INTRODUCTION.

The Story of the Twenty-Second Book.

THE theme of this Book is the "Death of Hector."

At the close of the foregoing Book it was told how Apollo, by assuming the form of the Trojan warrior Agenor, had drawn off Achilles in pursuit of himself, and so saved the Trojans from his fierce onslaught. While they all, with the exception of Hector, whom "his doom forced to remain without," take refuge weary and terror-stricken within the walls, and the Greeks charge forward, Apollo reveals himself and is fiercely blamed by Achilles (1-20). King Priam sees his son Hector still outside the walls, and in piteous tones, "tearing his hoary locks," entreats him to enter, lest he should be slain by Achilles (-75).

His mother Hecuba, too, makes a pathetic appeal. But Hector steels himself against both entreaties. He is ashamed that he should now shew fear after having rejected the advice of Polydamas, given on the night "when godlike Achilles arose to war," that he should lead the Trojans within the walls and thence ward off the foe. He debates with himself the prospect of appeasing

Achilles by restoring Helen and her possessions, and promising in addition to surrender to the Greeks half the wealth of Troy; but rejects the idea, as he feels that he would not be suffered even to approach his angry foe with the proposal, but "all unarmed would be slain like a woman or a child" (-130). Achilles comes near, brandishing on his right shoulder his spear of Pelian ash, with his "*brazen** armour gleaming round him," with the sheen of blazing fire or of the rising sun. Panic seizes Hector. He flies, and is pursued, "as a pigeon by a falcon," thrice round the city, while all the Gods look on (-165). Zeus would save the brave warrior, but the suggestion is fiercely repelled by the grey-eyed goddess Athene, and he suffers her to do her will. With the steadfastness of a staunch hound on the track of a fawn, Achilles pursues Hector, and, keeping ever on the city side, he drives him plainwards as often as he tried to approach the wall and win the shelter of his friends' spears. They were now for the fourth time approaching the springs of the Scamander.

Then the father of the Gods (Zeus) holds forth his golden balance, and places in the scales the fates of the warriors, weighed against each other; and the fate of Hector falls towards Hades (-212). Athene encourages Achilles, promising him great glory, while she incites Hector to do battle, by appearing to him in the form of Deiphobus, his brother (-245). After a parley, in which

* *χαλκός* in Hom. is "copper" or "bronze," a blend of copper and tin, or perhaps used generally for *metal*. It certainly does not mean "brass," a blend of copper and zinc unknown to the ancients. But conventional usage has stereotyped the above translation.

Achilles rejects Hector's proposal that the victor should swear to restore the body of the vanquished to his friends, they engage by hurling their long spears at each other, while Athene helps Achilles (-295). Hector becomes aware of the wile of Athene, feels his doom approaching, but draws his sword, determined to die nobly. He falls, and Achilles vauntingly exults over him (-335). After his piteous entreaty, that his body may be restored to his parents, is sternly refused, Hector with his dying breath foretells the fate of Achilles (-360).

The Greek troops rush up in wonder and joy, and Achilles ties Hector by the feet to his chariot, and so drags him to the camp (-405).

The woe within the city is like that which would be "if all beetling Ilium were smouldering in fire, from her citadel to her foundation."

The deep pathos of the last hundred lines, containing the lamentations of Hector's father Priam (-430), of his mother Hecuba (-435), and, above all, of his wife Andromache (-515), make it desecration to attempt a summary of this exquisite passage.

Sketch of the "Homeric Question."

Who was Homer? when did he live? what works are his? Some would answer that he was a blind bard, born some time between 1000 B. C. and 800 B. C., at one of the places mentioned in the hexameter line,

Smyrna, Chios, Colophon, Salamis,* Rhodos, Argos, Athenae,

and that he composed those incomparable Epics, the *Iliad* and *Odyssey*, which he taught his sons, and they their sons, and that so the poems were orally transmitted until the sixth century B. C., when they were committed to writing. Others, again, say that "Homerus" is but the name of a mythical person to whom in ancient times these poems were referred, and means† *fitted together*; and that the Epics, as we have them, are but fragments of old ballads, more or less skilfully pieced together at a comparatively late period. Between these two extreme opinions scholars take up various standpoints; but though the controversy has brought to light many facts, it seems improbable that it will ever be finally decided. In the classical age of Greece, a large body of poems were vaguely attributed to "Homer," and we read that *Peisis-*

* This Salamis is in Cyprus. About twenty places, including Pylus and Ithaca, claim to be the birthplace of Homer, of which Smyrna seems the most likely claimant.

† From *ἄμα* and *αρ*, a root seen in *ἀραρίσκω*.

tratus (Tyrant of Athens, 560–527 B.C.) had an authorised edition of the Homeric poems compiled. The Alexandrian scholars of the second century B.C., to whom we probably owe our present text of Homer, separated the *Iliad* and *Odyssey*, as superior to the rest of the *Epic Cycle*, i.e., those compositions narrating the cycle of events of the Trojan and Theban wars. Some of these critics (especially *Hellenicus* and *Xenon*, circ. 170 B.C.), called *Chorizontes*, or Separators, maintained, on the ground of differences in style and other particulars, that the *Iliad* and *Odyssey* were by different authors ; but with little success at the time. After the revival of learning in the middle ages, when these two great poems were almost all that remained of the vast mass of Epic compositions, they were universally ascribed to Homer. But a German professor, *Wolf* (1795 A.D.) started the idea that the *Iliad* was made up of a number of short poems by different authors. He was followed by Lachmann and others, while many scholars, such as Nitzsch, Mure, and in our own time Gladstone, maintained against them the unity of authorship and early date of the poems. *Grote*, the historian of Greece, believed that Homer wrote only an *Achilleis* (on the subject “The wrath of Achilles”), which forms the groundwork of our *Iliad*; and that the rest (Bks. ii.–vii., ix., x., xxiii., xxiv.) was afterwards added, perhaps by the author of the *Odyssey*. This theory, with various modifications, now finds most favour with scholars. In particular, Professor Geddes ably maintains that the “Ulyssean” portion of the *Iliad* is by the author of the *Odyssey*.

The chief arguments advanced in support of the unity

of authorship and early date of the poems are derived from—

- (1.) Tradition ; e.g., Herodotus (b. 484 B.C.) says that “Homer lived about four hundred years before himself.” And all the Greeks of the classical age paid the greatest reverence to “Homer,” as the author of poems which were to them very much what the Bible is to us.
- (2.) The uniform excellence of both poems, which makes it improbable that they could have been the work of more than one mind—that two poets so great could have lived at the same epoch.
- (3.) General correspondence between the poems, development of the same characters, minute and undesigned coincidences; while many difficulties are surmounted by supposing more or less extensive corruption and interpolations by the Rhapsodists (or public reciters) and ancient critics.
- (4.) The constant use of the Digamma and other weak consonants, evidently pronounced when the poems were composed, and the omission of which in the *written* text leaves so many seeming *hiatus*—two vowels coming together without elision or contraction.

To these arguments it is replied :—

- (1.) That tradition also assigned to Homer a vast mass of inferior compositions.

- (2.) That schools of great poets, not individuals, appear at a given period, e.g. Aeschylus, Sophocles, and Euripides, as dramatists, all in the 5th century.
- (3.) That inconsistencies and contradictions both in ideas and language far outweigh the supposed coincidences [e.g. The Gods in the *Iliad* live on Mount Olympus, scarcely acknowledging the supremacy of Zeus (cf. *Il.* xxii. 181), and exercise a material influence on man (*Ib.* 204); in the *Odyssey* they live in "Heaven," do not dispute the sovereignty of Zeus, and exercise a more spiritual influence. The state of society depicted is different: the kings in the *Iliad* are "shepherds of the people" (*Ib.* 277), a servile and unresisting flock; in the *Odyssey* consult their people, and engage in commerce. The same words are found with a different meaning in each of the poems, and many words are peculiar to either: cf. *Il.* xxii. 203, 472, 473].
- (4.) That it would be impossible to compose or transmit the poems in their present elaborate form without the aid of *writing*, and the earliest allusion to or example of writing in Greece dates from the 7th century B.C., while its general use is not earlier than the 5th. [Some attempt is made to meet this argument by asserting that the power of memory was much greater before the introduction of writing, and adducing in evidence the oral transmission of the ballads of other nations.]

- (5.) That "Homer" *in its present form* is neglected by the Tragic writers and Pindar, in a way that is scarcely conceivable if it so existed at their time, and thus must be very different from the "Homer" alluded to by the old writers.

On the whole, we may conclude that the poems are the composition of a literary age—that they are the culmination, not the beginning, of Epic poetry in Greece, and that they owe what unity they possess to one great mind, but are, *as we have them*, very much altered and interpolated.

For a longer summary than can be here given, I would refer to Mr. Merry's *Odyssey*, Mr. Gladstone's *Homeric Primer*—an admirable little book, marred by the very one-sided view of its author—and an interesting discussion by Professor Mahaffy in *Macmillan's Magazine* for October, 1878, February, March, and April, 1879. Those who wish to go more fully into the subject should read Professor Geddes' *Problem of the Homeric Poems*, Mr. Gladstone's *Homeric Synchronism*, and Mr. Grote's *History of Greece*, vol. ii.

Some Homeric Forms.

The several Greek dialects were appropriated to different *styles of composition*. That used for EPIC narrative, the earliest form of poetry, was the *early Ionic*, with admixtures of other forms, and perhaps never a *spoken* dialect. The Ionians on the west coast of Asia Minor were the first Greeks to cultivate literature.

The *Digamma* (so called from its form Ϝ) and other weak consonants were pronounced when Homer was composed—lost when it came to be written. We see it in cognate languages, e. g., *Foînos*, *vinum*; *Férγov*, *work*. For examples, see *Φάστυ*, *Φάλεν*, 12; *Φίδεν*, 25; *Φείπε*, 98; and also clear instances in 21, 47, 106, 134, 151, 156, 227, 228, 236, &c.

Homer, like Ionic writers, uses *η* for *ā* (sometimes for *ǣ*: vid. 145) in *Attic* (which is a later development of Ionic), and avoids Attic contractions, e. g. *τείχεος*, 16; *ὀξέϊ*, 72; *ἀφείλεο*, 18. See also 82, 85, 105, 123, 458, 483. *ἔρχε(σ)αι*, 486, 513.

The ARTICLE is used (1) as a true *Article*: *ὁ*, 25, 33, 77; *τόν*, 59; *τό*, 275. (2) As a *Demonstrative* pronoun: *τόν*, 14; *τοῦ*, 32, 333; *τῶν*, 84; *τῷ*, 127, 358; *τοί* (= *οἱ* plur. masc.), 254. (3) As a *Relative* pronoun, *τούς*, 48; *τοί*, 53; *τά*, 341, &c.

NOUNS. 1st Declension.—*η* for *ā*. Gen. sing. *-ao*, from *-ης*, *Ἀίδαο*, 389. Gen. plur. *-awv*, 6, 35, 194, 439. Dat. plur. *-ησι*, or *-ης*, for *-αις*, 3, 65, 66.

2nd Declension.—Gen. sing. -οιο for ου, 23, 26, 75, 333. Dat. plur. -οισι for -ας, 4, 25, &c.

3rd Declension.—Gen. sing. -ηος for -εως, 110, 417 (we have another gen. of πόλις, πόλιος, 456, 464). Dat. plur. by adding -εσσι to stem, 8, 386.

PRONOUNS. *First person.*—For ἐμοῦ, ἐμεῖο, 106, ἐμεῦ, 236. For ἡμᾶς, ἄμμε, 219.

Second person.—Gen. σεῖο, 253. Dat. τοι (= σοι), 11, 83, 270, 341, &c.

Third person.—Dat. sing. οἱ, 114, 131, 196, &c. For acc. μιν, 81, 123. Dat. plur. σφίσι, 288.

Possessive.—ὁς and ἐός = *suus*, 98, 296, 363, 459.

VERBS.—The *augment*, both syllabic and temporal, is constantly omitted: see 2, 25, 240, 307, &c. *Tmesis* or separation by other words of the preposition from the verb with which it is compounded may be seen in 65, 77, 125, 134, 174, 328, 399, &c.

In *Fut.* and *weak aor.*—Ionic omission of σ without vowel contraction, e. g. σενάμενος, 22; ἐρύουσι, 67: cf. 124, 181, 303.

In *Subj. 3rd sing.* -ησι for -η, e. g. θέησι, 23: cf. 93, 106, 191. In the *1st plur.*, besides the shortening of the vowel (vid. 130), Homer often inserts an ε, e. g. στέωμεν, 231. So -θείομαι (for θέωμαι), 111.

In the *Infinitive*, the older form of the termination -μεναι, or -μεν (from which -ειν arises), is frequent, e. g. 127, 206, 253, 265, 269, 342, 347.

From εἰμί, *sum*, we have *Impf.* ἦεν, 103. 2nd pers. ἔησθα, 435; *part.* ἑών, 9, 85, 124.

Homer uses κ(ε)ν for ἄν, e. g. 16, 42, 68, 202, 253,

especially in affirmative sentences. In his use of both there is far greater laxity than in Attic. For example, with an *independent conjunctive*, 505 (this indeed is an exceptional instance, as the sentence is not *negative*; the only other example of $\alpha\nu$ (for $\kappa\epsilon$) so used being *Iliad*, i. 205); and again with *Indic. fut.* (which never occurs in Attic): $\alpha\nu$ so used occurs only three times in Homer: *Il.* xxii. 49, 66; *Od.* vi. 221.

Special Terminations.—(1) $-\phi\iota(\nu)$ (probably an old *instrumental* case-ending *-bhiam*) was added to genitives and datives, e.g. $\epsilon\tau\acute{\epsilon}\rho\eta\phi\iota$, 80; $\delta\chi\epsilon\sigma\phi\iota$, 22: cf. 107, 139. (2) *Local* affixes:— $-\theta\iota$, answering to question *where*, e.g. $\epsilon\nu\delta\omicron\theta\iota$, 242: see also 5, 137, 154, 241, 380, 407. $-\theta\epsilon\nu$, in answer to question *whence* (and so used for gen. case, which denotes *origin*, $\epsilon\mu\acute{\epsilon}\theta\epsilon\nu = \epsilon\mu\omicron\upsilon$, $\sigma\acute{\epsilon}\theta\epsilon\nu$, κ. τ. λ.), e.g. 196, 204. $-\delta\epsilon$, in answer to question *whither*, e.g. $\tau\rho\acute{o}\iota\eta\nu\delta\epsilon$, 116: cf. 297, 309, 362. Sometimes $-\sigma\epsilon$, 407.

Hiatus, or the concurrence of vowels at the end of one word and beginning of the next, without elision or crasis, is of frequent occurrence, e.g. 58, 114, 118, 125, &c. Some cases are only apparent, as the digamma has been lost, e.g. 12, &c. Frequently a final long vowel or diphthong is shortened before another vowel following, e.g. 19, 61, 64, 72, 76, 87, 93, &c.

I have throughout used the scientific expressions "*strong aorist*" and "*weak aorist*" for the old unmeaning "Second" and "First," which are rapidly falling into disuse. An excellent synopsis of Homeric forms is to be found in Mr. Merry's *Odyssey*, and with the grammar at more length in Mr. Sidgwick's *Iliad*, Books i. and ii. I could here give only such as immediately apply to the Twenty-second Book.

Hints on Translating Homer.

The *order* of the Greek, which is the order of the simplest expression of ever-living human thoughts and feelings, should be preserved as closely as is consistent with idiomatic English.

The *language* chosen should be simple and vigorous, avoiding artificial words and expressions, and giving a preference to such as are of Saxon origin. An admirable model is afforded by the English version of the poetical portions of the Old Testament Scripture, such as Isaiah and the Psalms.

Many of the *particles* (i.e. ἀρ, γε, δὴ, &c.) are often to be rendered by the tone of voice or emphatic order of words in English, while others (δα, μέν, τε, &c.) need not always be translated, being sometimes little more than metrical conveniences in the Greek.

The Greek *names* of the Gods (Zeus, Here, Athene, &c.), not their Latin representatives (Jupiter, Juno, Minerva, &c.), should always be used in translation.

Ι Λ Ι Α Δ Ο Σ Χ.

Ἑκτορος ἀναίρεσις.

Ὡς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἤντε νεβροὶ,
 ἰδρῶ ἀπειψύχοντο πῖον τ' ἀκέοντό τε δίψαν,
 κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 τείχεος ἄσσον ἴσαν, σάκε' ὤμοισι κλίναντες.
 Ἑκτορα δ' αὐτοῦ μείναι ὀλοὴ Μοῖρ' ἐπέδησεν,
 Ἰλίου προπάροιθε πυλάων τε Σκαιάων.
 αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·

5

1. Ὡς, so accented, = οὕτως, 'thus': cf. 21, 90, &c.; but ὡς, 'as,' 93. 'that' (= ὅτι), 10. οἱ μὲν, sc. the Trojans. πεφυζότες, Ep. for πεφευγότες, cf. φύζα. ἄστυ (akin to ἐστία, *Vesta*) has F, and so there is no real hiatus.

2. ἰδρῶ, acc., from ἰδρώς, more usually ἰδρῶτα: 'were cooling off the sweat,' lit. 'breathing off from themselves'; or, 'letting the breeze fan off.' πῖον, strong aor., fr. πίνω, Epic omission of the augment, the use of which is optional in Homer. The first foot is a dactyl.

3. κλίνω, is trans. as is seen in aor. act. part. in line 4; so pf. *pass.* = 'reclining against.'

4. ἄσσον, comparative adv., fr. ἄγχι, 'near,' cf. 92; so θάσσω, fr. ταχύς. ἴσαν (also ἥϊσαν), 3rd pl. imperf., fr. εἶμι, 'ίδο.' A 'spondaic' line, cf. 101, &c.

5. ὀλοή = ὀλοή, 'deadly Fate fettered H., so that he remained there' (αὐτοῦ = αὐτόθι). We must supply ὥστε before μείναι.

6. For scansion, vid. 313.

7. Πηλείων, a form of the patronymic of Πηλεύς: cf. Πηλείδης = Peleus's son, i.e. Achilles.

“Τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἔων θεὸν ἄμβροτον; οὐδέ νύ πώ με
 ἔγνωσ ὥς θεός εἰμι, σὺ δ’ ἄσπερχές μενεαίνεις. 10
 ἦ νύ τοι οὔτι μέλει Τρώων πόνος, οὗς ἐφόβησας,
 οἳ δὴ τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
 οὐ μὲν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.”
 Τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ἔβλαψάς μ’, ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15
 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ’ ἔτι πολλοὶ

8. τίπτε, Ep. syncop. for τίποτε, ‘why.’

9. ἔων = ἔν. ἄμβροτον θ., in apposition with με = ‘immortal,’ fr. α priv. and βροτός: the μ is lost in the simple word in Greek, but is seen in the Lat. ‘mors,’ which is from the same root). The affinity between μ and β is also seen in such words as βλώσκω, fut. μολοῦμαι, pf. μέμβλωκα, and μέμβλετο, *Il.* xxi. 516 (pf. of μέλει with pres. sense): ‘and do not yet know that I am a god’; lit. ‘know *me* that I am, &c.’ This common Greek idiom is sometimes found in Lat., e.g. ‘*nosti Marcellum quam tardus sit*’: cf. 382.

10. ἄσπερχές, prob. from α intensive, and σπέρχω, ‘spur.’

11. τοι, Ep. for σοι. Τρώων πόνος, ‘war-toil *against* the Trojans,’ an instance of the objective genitive.

12. ἄλεν, Ep. contracted form of ἐάλησαν; the strong aor. pass. 3rd pl., fr. εἴλω, ‘roll,’ = ‘have been huddled in flight.’ λιάσθης (λιάζομαι), ‘thou art turned hither.’

13. μὲν is often used in Hom. for μὴν, ‘verily.’ The words were originally the same. κτενέεις, Ep. form of fut., from κτείνω, ‘kill.’ μόρσιμος, ‘doomed to death,’ fr. μόρος, μείρομαι, ‘divide.’ Fate *divides* and assigns to each his lot.

14. τόν, the article used as a demonstrative pronoun. It is also in Hom. frequently used as a relative. ‘Him then A., swift of foot, greatly wroth, addressed.’ ὀχθ. (fr. ἄχθος, ‘burden’) = lit. ‘*heavy* with rage.’

15. βλάπτω, in Hom. often = ‘to thwart’: cf. *Il.* vi. 39. ‘Εκάεργε, ‘O Far-darter,’ an epithet of Apollo, probably in allusion to the *far-darting* rays of the sun, or ‘working at a distance’ (ἔργον). Others take it from a root εἶργω, ‘keep at a distance.’

γαῖαν ὁδὰξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.
 νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
 ῥηϊδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδδειςας ὀπίσσω.
 ἦ σ' ἂν τισαίμην, εἴ μοι δύνάμεις γε παρείη." 20

Ὡς εἰπὼν προτὶ ἄστρῳ μέγα φρονέων ἐβεβήκει,
 σευάμενος ὥσθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
 ὃς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο.
 ὥς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσιν, 25
 παμφαίνονθ' ὥστ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
 ὃς ῥά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ οἱ αὐγαὶ

17. γαῖα, poet. form of γῆ; 'bit the earth.' εἶλον, strong aor. of αἰρέω. εἰσαφ. strong aor. of εἰσαφικνέομαι, 'arrive.'

18. ἀφείλεο, strong aor. mid. 2nd sing. fr. ἀφαιρέω. Note the two acc., 'deprived me of great glory.' So the Latins after verbs of *concealing* and *teaching*; e.g. *librum te celo*, 'I conceal the book from you': cf. 295. ἐσάωσας, weak aor., fr. a collateral form of σώζω, 'save.'

19. τι, 'at all.' ἔδδειςας, weak aor. of δαίδω, 'fear'; the δ is doubled by some in this word after the augment. But it is more probable that a weak consonant, γ, was pronounced after the δ in Homer's time. It reappears in δαίδοικα, κ.τ.λ., as ι. Before δέος and its derivatives a short vowel is nearly always lengthened. ὀπίσσω, 'in the future.' What is behind us so that we cannot see it: so, what is before our eyes, what we know, 'the past,' is πρόσσω: cf. 488.

20. τισ., weak aor. mid. of τίνω, 'take vengeance on.'

21. προτὶ, Ep. of πρός, vid. 64, 198. ἐβεβήκει, plupf. of βαίνω.

22. σευ., weak aor. mid. part. of σείω, 'rush.' ὄχεσφιν, poet. dat. of ὄχεα, which is the heterocl. pl. of ὄχος, and is used for a single 'chariot.'

23. ῥεῖα, Ep. adv. of ῥάδιος, 'lightly,' 'nimbly.' πεδίοιο, a local gen., 'stretching over the plain': cf. 26.

25. ἶδεν = εἶδε, 'saw,' used as strong aor. of δράω.

26. ἐπεσ., pf. part. mid. of ἐπισεύω, 'rush on': vid. 22.

27. ὅς, sc. the star. ὀπώρης, gen. of time, 'in the autumn,' lit. the late season. εἶσι, 3rd sing. indic. of εἶμι, 'which rises.' This is an

φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ·
 ὄντε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσιν
 λαμπρότατος μὲν ὅδ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
 καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
 ᾤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὄγε κόψατο χερσὶν
 ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει
 λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35
 ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
 τὸν δ' ὁ γέρων ἔλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
 “Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον

instance of the earlier *present* use of this verb, which in later Greek is always *future* : cf. 317, 492.

28. ‘And its (οἱ, dat.) beams are seen bright amongst many stars in the depth of night.’ ἀρ., fr. ἀρι, intensive prefix, and δηλός. ἔστ., dat. pl. of ἀστήρ, δ. νυκτὸς ἀμολγῶ : (1) this used to be explained as ‘the milking time,’ which is improbable ; (2) Buttm. says ἀμ. is an old Achæan word = ἀκμή, ‘depth’ ; (3) others connect it with the root μελ, so that ‘blackness,’ ‘darkness,’ would be the idea involved ; (4) it is, perhaps, akin to Eng. *murky*.

29. ἐπὶ κλ., a cognate acc., ‘call by the nick-name.’ ἐπὶ in composition has the force of ‘additional.’ The dog star.

30. τέτυκται, pf. pass., fr. τεύχω, ‘is made,’ ‘is.’

33. οἰμώζω, ‘wail,’ vid. 409.

34. ἀνασχ., strong aor. mid. part. of ἀνέχω, ‘raising them aloft’ ; acc. to some, ‘in prayer.’ ἐγεγώνει, plupf., fr. γέγωνα, Ep. pf. with present meaning. No present form is in use. Derived probably from root γο, ‘Ho!’ = ‘he cried aloud.’ Others, not so well, take this as impf. or reduplicated aorist.

36. ἐστήκει, plupf., in Att. εἰστ. ἄμοτον (prob. fr. root of μέμονα, with α intens.) = ‘insatiably.’ μεμαῶς, pf. part., fr. μάω, which is not used (cf. βεβαῶς, γεγαῶς), = ‘eager.’ Same root as ἄμοτον.

37. ἔλεεινὰ, neut. pl. for adverb, ‘piteously addressed him.’ προσ-αυδάω. ὀρέγνυμι, ‘stretch forth.’

38. μοι, ethical dat., ‘for my sake,’ ‘I pray you.’ μίμνε, trans. ‘await this man’ (ἀν. = ἄνδρα, is the original acc. of ἀνῆρ).

οἷος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπῃς
 Πηλείωνι δαμείς, ἐπειὴ πολὺ φέρτερός ἐστιν. 40
 σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο
 ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
 κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
 ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
 κτείνων καὶ περνὰς νήσων ἔπι τηλεδαπάων. 45
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ιδέειν Τρώων εἰς ἄστυ ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα

39. οἷος, 'alone,' but οἷος, 'qualis.' ἐπίσπῃς, strong aor. subj. fr. ἐφέπω. The original root of ἔπομαι was σεπ, seen in Latin *sequor* (where the *q* represents the letter from which π is weakened, just as in *equus* and *ἵππος*). From this root two aorists seem to have been formed, (1) ἐσ(ε)πον (cf. ἔσχον, from root σεχ, ἔχω), whence σπεῖν, κ.τ.λ.; (2) by reduplication σεσ(ε)πον (cf. πέπιθον, and cf. 196); the σ was then changed into the rough breathing ἐ, which, being not augment, but redupl., was kept through all the moods; so infin. mid. ἐσπέσθαι. 'lest you quickly follow out your fate,' i.e. 'meet your doom.'

40. δαμ., strong aor., pass. part. of δαμάω, *domo*, 'tame.' ἐπ.: as the -ει- is scanned short, the reading ἐπεὶ ἦ is preferable.

41. αἶθε = εἶθε, 'would that he were so dear to the Gods as he is to me'; sc. 'and no dearer,' i.e. hated by them.

42. ἔδοιεν, opt. of ἔδω, Ep. form of ἐσθίω, 'eat' (cf. 89), fut. ἔδομαι, pf. ἐδήδοκα, and strong aor. ἔφαγον. Some here read ἔδονται, the fut.

43. αἰνόν, Ep. = δεινόν, 'terrible grief would leave my breast.'

44. εὖνις = οὐδὺς, 'made me bereft of many brave sons.'

45. περνὰς, pres. part. of πέρνημι, 'sell.'

47. ἀλέντων, strong aor. part., vid. 12. The gen. is partitive, 'of (or amongst) those T. who are driven in flight to the city.'

48. τέκετο, strong aor. mid. of τίκτω, τεκοῦμαι. 'queen amongst women.' The only place the fem. of κρείων, 'king' (κραίνω, 'ordain'), is used.

49. μετὰ, with dat. almost peculiar to Hom.

χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
 πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
 εἰ δ' ἤδη τεθνήασι καὶ εἰν Ἀΐδαο δόμοισιν,
 ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆϊ δαμασθεῖς. 55
 ἀλλ' εἰσέρχαιο τείχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρῶας καὶ Τρωὰς, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,

50. gen. of price. ἀπολύειν, used of the enemies; -λύεσθαι, of the friends, = 'ransom': cf. *Il.* xxiv. 115, 118.

51. Altes, father of Laothoe; ὀπάζω, 'gave,' lit. 'caused to follow,' connected with root ἐπ.

52. τεθνήασι, pf. 3rd pl. of θνήσκω, syncopated for τεθνήκασιν. εἰν, Hom. for ἐν. δόμοισιν is generally omitted in this phrase: cf. 389; cf. Horace, *Ventum erat ad Vestæ* (sc. *templum*). Ἀΐδης, Ep. for Ἀΐδης (perhaps from α, ἰδεῖν, 'unseen world'), is always a proper name in Hom., 'God of the dead,' 'Pluto.'

53. τοί = οἱ.

55. strong aor. subj. of θνήσκω.

56. σαώσης, vid. 18. ὄφρα, Hom. for ἵνα: cf. 192.

57. Τρῶας, fr. Τρώς = 'Trojan men'; Τρωάς, fr. Τρώς, -α, -ον = 'Trojan women.' In 105 we have another form of the fem. Τρωάς -άδος.

58. φίλος, in Hom. frequently means little more than aposs. pron.; here, 'your life.' Elsewhere *meus*, 122; *suus*, &c. ἀμέρδω, 'deprive of,' akin to μείρομαι.

59. πρὸς, adv., 'furthermore.' φρον. = 'living.'

60. Κρον. = Zeus, son of Kronos. 'on the threshold of old age,' just quitting it for death. Others, not so well, explain as 'just entering it.'

61. αἴσα, 'Fate,' akin to αἶνος and Latin *aio*, as *fatum* is to *fari*. ἀργάλεος (akin to ἄλγος), 'woeful.'

υἱάς τ' ὀλλυμένους ἔλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτήτι,
 ἐλκομένας τε νουὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἄν πύματόν με κύνες πρώτῃσι θύρῃσιν
 ὤμῃσται ἐρύουσιν, ἐπεὶ κέ τις ὀξείῃ χαλκῷ
 τύψας ἢ βαλὼν ῥεθέων ἐκ θυμὸν ἔλῃται,
 οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωροὺς,
 οἳ κ' ἐμὸν αἷμα πiónτες, ἀλύσσοντες περὶ θυμῷ, 70
 κείσονται ἐν προθύροισι. νέψ δέ τε πάντ' ἐπέοικεν,

62. υἱός is of the 3rd as well as 2nd declension in Hom.: cf. 302, 369. ἐλκέω, strengthened form of ἔλκω = 'drag about,' 'ravish.'

63. νήπιος (νη- ἔπος, *infans*), 'unable to speak.'

65. νουός = *nyrus*, 'daughter-in-law'; *nyusus* was the old form. In Greek *s* was lost: in Lat. changed to *r*: cf. *aurora*, from root *US* = 'burn.'

67. ἐρύουσι, Ep. fut. of ἐρύω, 'tear'; cf. 508.

68. 'striking me in close fight or at a distance.' ἔλῃται, strong aor. subj. of αἰρέω, from which the ἐκ is separated by tmesis. The subj. here used is necessary in Attic after all relative conjunctions with ἄν (or κε in Hom.). Homer does not strictly observe the rule.

69. οὓς refers to κύνες. For a relative referring to a somewhat distant antecedent, in Homer's manner, cf. 44, 116. 'To feed at my table and guard my door.'

70. πiónτες, vid. 2. ἀλύσσω, a collateral form of ἀλύω (fr. ἀλάομαι, 'wander': cf. Lat. *hallucinor*) = 'to be distraught,' 'raging for my life.' περὶ, so accented, may be joined with θυμῷ, though in this sense the gen. or acc. would be more normal; so it is better to take it as meaning 'exceedingly' = *περισσῶς*, and to join it with the participle: cf. 422. In this sense some accent thus: πέρι.

71. The verbal ending, -αι, is often elided in Hom. when not belonging to the optative mood. 'All would well become a *young* man (emphatic from its position), war-slain, cleft by the sharp bronze, to lie dead.' ἐπέοικεν, pf. with present meaning from the unused εἶκω, 'I am like.' The simple *εοικε* has *F*, and, as this would render it unlikely that the last vowel of ἐπι could be elided, some deny the existence of

Ἄρηϊκταμένῳ, δεδαϊγμένῳ ὃξέϊ χαλκῷ,
 κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη·
 ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."

Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶν
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἑκτορι θυμὸν ἔπειθεν.
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δακρυχέουσα,
 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχεν 80

the compound, and would here write *πάντα ἔοικεν*. In the above translation *κεῖσθαι* is taken as epexegetical, or explanatory, of the *πάντ'*, but the verb may be taken impersonally and the *πάντ'* adverbially, thus, 'It in all respects is seemly for a young man . . . to lie dead.'

72. Ἄρηϊκ., fr. *κτείνω*, 'slay.' *δεδαϊγ.*, fr. *δαίζω* (*δαίω*, 'divide').

73. 'All things are honorable for him though he lie dead, whatever may appear.' Others render it 'all that is seen of a young man is fair, even though he lie dead.' The emphasis on physical beauty is an essentially Greek idea, but still *περ* seems to have an affinity for *θαν.*, with merely a strengthening sense: cf. 389. *ὅττι* = *ὅ, τι*. *φανήη*, Ep. for *φανῇ*, aor. subj. pass. of *φαίνω*, 'show.' The subj. denotes indefinite frequency; *ἄν* would be added to *ὅ, τι* in later Greek.

74. *κάρη*, Ion. for *κάρα*, gen. *κάρητος*, *καρήατος*, or *κράτος*, 'head' (but *κράτος*, *τό*, 'strength'), 'But when dogs defile the hoary head . . . of an *old* man (position again emphatic) who is slain.'

75. *κταμένοιο*, strong aor. part. mid., with pass. meaning of *κτείνω*, 'slay,' formed as if from *κτῆμι*.

76. *οἴκ.*, superl. of *οἰκτρός*, 'pitiable.' *πέλεται*, 'is in motion,' then, 'is wont to be,' 'is.'

77. *ῆ*, 3rd sing. of *ῆν*, the imperf. of *ἡμί* = *φημί*, 'say,' prob. connected with Lat. *aio*. *ἀνὰ* . . . *ἔλκετο*, separated by tmesis, 'tore up.'

78. 'But did not persuade the heart of Hector,' dat. for gen.

79. *αὐθ' ἐτ.*, 'on the other hand,' frequent in Hom.

80. *ἀν.*, part. pres. mid. of *ἀνίημι*, 'loosening,' 'baring her bosom.' In *Od.* ii. 300, used of 'flaying' goats. *ἐτέρηφι*, sc. *χειρί*, 'with the

καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·

“Ἐκτορ, τέκνον ἐμὸν, τάδε τ' αἶδεο καί μ' ἐλέησον
αὐτήν, εἵποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.

τῶν μνηῆσαι, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα
τείχεος ἐντὸς ἐὼν, μηδὲ πρόμος ἴστασο τούτῳ·

85

σχέτλιος· εἵπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτὴ,
οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν

other hand.' We must understand another *ἐτέρη* with *ἀνιεμένη*: cf. xvi. 734.

81. *μιν* = 'him,' cf. 123, governed by *προσ.* *ἔπεα πτερ.*, a cognate acc., 'addressed him in winged words.' The expression probably denotes rapidity of utterance. Others explain it as 'lightly passing words,' comparing *ἄπτερος μῦθος*, *Od.* xvii. 57, a 'word which did not take flight, but sank into her heart.'

82. *τάδε*, sc. her breasts, by which she was adjuring him.

83. *λαθικηδής*, 'soothing,' fr. *λανθάνω* and *κῆδος*, 'causing one to forget troubles.'

84. *μνηῆσαι*, weak aor. mid. imperat. of *μιμνήσκω*, 'remind,' generally used in pf. *μέμνημαι*, 'remember,' governing gen. *φίλε*, agreeing with *implied* gender of *τέκνον*.

85. 'ward off the foeman, yourself being within the wall, nor stand forth as a champion against him.' *ἴστασο*, pres. mid. imperat. of *ἵστημι*. This verb is causal, 'to place,' in the pres., weak aor. and future active; intrans, 'to stand,' in pf., plupf., and strong aor. active, and in the mid. voice. For its various forms the grammar or lexicon should be carefully consulted.

86. *σχέτλιος*, 'merciless man that he is,' fr. *ἔχω*, lit. 'holding out,' 'enduring.' *κατακ.*, vid. 75.

87. *κλαύσομαι*, fut. of *κλαίω*, cf. 90, 'I shall not bewail you on the bier.' *ἔτ'* has the force of 'I shall *no longer* [hope to] . . .' *θάλος*, τό, like *θαλλός*, δ, is lit. 'a young branch'; then metaph., 'scion,' 'child.' *ὃν* agrees with implied gender of *θάλος*: cf. 84. *τέκον*, vid. 48. The act. and mid. of the strong aor. seem both to be used in Hom. of either father or mother: cf. 53.

88. *μέγα* goes with *ἄνευθε*, 'far away from us.' *νῶϊν*, dual gen. of *ἐγώ*.

Ἄργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.”

Ὡς τώγε κλαίοντε προσαυδήτην φίλον υἱόν, 90

πολλὰ λισσομένω· οὐδ' Ἑκτορι θυμὸν ἔπειθον·

ἄλλ' ὄγε μίμν' Ἀχιλῆα πελώριον ἄσσον ἰόντα.

ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,

βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνὸς,

σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρὶ· 95

ὥς Ἑκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,

πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.

ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·

“ὦ μοι ἐγὼν, εἰ μὲν κε πύλας καὶ τείχεα δύω,

Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100

ὃς μ' ἐκέλευε Τρῳσὶ ποτὶ πτόλιν ἡγήσασθαι

νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.

89. κατέδονται, fut. of κατεσθίω, ‘devour,’ vid. 42.

92. μίμνε, trans. ‘awaited the mighty A. as he approached.’ ἰόντα, fr. εἶμι, ‘ἴδο.’

93. ὄρ., poet. for ὄρεινός, ‘dwelling on mountains,’ ‘wild.’ χειρὶ (root χα, seen in χαίνω, ‘gape,’ Lat. *hio*, *hisco*), ‘hole.’ μένησιν, Ep. for μένη, subj. of indefinite frequency: cf. 73.

94. βεβρωκὼς (Verg. *Aen.* ii. 497, *mala gramina pastus*), pf. part. of βιβρώσκω, Lat. *vorare*. ἔδν strong aor. of δύνω or δύω, ‘enter.’

95. δέρκομαι, ‘glares terribly.’ ‘coiled about its hole.’

96. ἄσβεστον (σβέννυμι, ‘quench’), lit. ‘unquenchable,’ then ‘invincible might.’

97. προὔχ., ‘projecting,’ ἐρείδω, trans. ‘resting his glittering shield.’

98. ὀχθ., vid. 14. δν = ἐόν, *suum*.

99. ‘Woe is me!’ ἐγὼν, Ep. for ἐγώ before vowels. εἰ κε, with subj. = ἐάν. δύω, vid. 94.

100. This line is quoted by Cicero (*Errp. ad Att.* ii. 5), when he feared reproach for having neglected the advice of Cato. The advice of Polydamas is related in *Il.* xviii. 254, sqq.

102. ὑπό, with acc. temporal = ‘just before’: cf. Lat. *sub* with acc.,

ἄλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν·
 νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 105
 μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμείῳ
 Ἐκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.
 ὥς ἐρέουσιν· ἐμοὶ δὲ τότε ἂν πολὺ κέρδιον εἴη
 ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
 ἥέ κεν αὐτὸν ὀλέσθαι εὐκλειῶς πρὸ πόλῃος. 110
 εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσιν
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,

e.g. 'sub noctem' (vid. Hor. *Od.* i. ix. 19), 'on the approach of night.' ὤρετο, strong aor. of ὀρνυμι. δῖος, 'bright,' 'god-like': vid. 205.

103. κέρδιον, in Hom. (akin to κέρδος, 'gain') = 'better.' These comparatives in -ίων have ι in Attic.

104. ἀτασθ., 'reckless actions' (such is the force of the plur.), akin to ἄτη, 'infatuation.'

105. ἐλκεσ., 'with flowing robes,' fr. ἔλκειν, 'drag.'

107. -φι, added to gen. and dat. cases in Hom. is probably the remnant of an old *instrumental case-ending*. πείθω (akin to Latin *fides*) = 'persuade'; in mid. (vid. 105) and pf. 2 πέποιθα = 'obey,' 'trust.' A weak aor. part. πιθήσας, formed as if from a collat. verb πιθέω, has also the intrans. force of 'obeying,' 'trusting to.'

108. ἐρῶ and Ep. ἐρέω, fut. of a rare pres. ἔρω, 'say.'

109. ἄντην (ἀντί), join with κατακ., 'having slain him in open encounter.' κατακ. goes with infin., and so does not agree with ἐμοί in 108.

110. "or that I should myself perish, *if so it be* (κεν), nobly for my city.' αὐτόν = ἐμάντόν. As ἐμοί (108) is dat., some would here read αὐτῷ, but this would necessitate changing κατακτ. (109) to the dat., unless we rendered αὐτῷ, 'on the spot.' Others read αὐτοῦ with this sense. ἥε = ἦ. πόλῃος, Ep. for πόλεως.

111. καταθείομαι, Ep. strong aor. mid. subj. (after εἴ κεν = ἐάν), for -θῶμαι, from -τίθημι: vid. 122. ὀμφ., 'bossed,' with knob in centre.

113. ἀντίος, 'face to face with,' must be taken with the gen.

καί οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
 πάντα μάλ' ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
 ἡγάγετο Τροίηνδ', ἥτ' ἔπλετο νείκεος ἀρχή,
 δωσέμεν Ἀτρείδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθεν
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
 μήτι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι. 120
 [κτῆσιν ὄσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει.]
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;

114. οἱ = αὐτῷ, cf. 131, 196, &c. ὑπόσχωμαι, strong aor. subj. of ὑπισχνέομαι, fut. ὑποσχέσομαι, 'promise.' ἅμα (akin to *simul* and English *same*) = 'along with.'

116. ἡγαγόμεν, strong aor. from ἄγω, 'lead,' 'bring.' -δε corresponds to Eng. -wards; so here Τροίηνδ' = 'Troywards,' 'to Troy': cf. 297. ἥτ', sc. Helen: vid. 69. ἔπλετο, by syncope, for ἐπέλετο, vid. 76.

117. δώσεμεν = δώσειν, infin. epexegetical, 'promise Helen . . . to give her,' i.e. 'promise to give H. to the Atridae to lead away.' ἀμφὶς, 'besides,' 'apart from this,' lit. 'on both sides.' Others, not so well, take it, 'viritim,' = 'to them, man by man.'

118. ἄλλα, 'other things.' ἀλλά, 'but.' ἀποδ., weak aor. of ἀποδατέομαι (the σ doubled to lengthen the vowel), 'portion out.'

119. Τρωσίν, dat. of reference, 'to exact from the Trojans an oath confirmed by the senators.' γερούσια, from γέρων, as *senatus* from *senex*. Hence this adj.

120. ἄνδιχα, 'in twain.' δάσ., vid. 118.

121. A line introduced from *Il.* xviii. 512, where a similar partition of goods, to be given to a victorious foe, is mentioned as being depicted on the shield of Achilles. It is explanatory of the πάντα, 120, 'all the goods that the fair city holds within.'

122. ἀλλὰ . . . This line supplies the apodosis to the protasis commenced at 111. 'If I were to lay down my arms . . . and go to meet Achilles . . . and promise to give Helen . . . and to share our goods . . . and were to take an oath,— But why does my mind debate these things?' He will not even entertain the thought, much less answer it. τίη, Ep. for τί. φίλος: vid. 58.

μή μιν ἐγὼ μὲν ἱκωμαι ἰὼν, ὃ δέ μ' οὐκ ἐλεήσει
οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα
αὕτως ὥστε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
τῷ ὀαρίζεσθαι, ἅτε παρθένος ἡϊθέος τε,
παρθένος ἡϊθέος τ' ὀαρίζετον ἀλλήλοιν.
βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
εἶδομεν ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130
Ὡς ὠρμαινε μένων, ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
Ἴσος Ἐνναλίῳ, κορυθαῖκι πτολεμιστῇ,

123. There is here an ellipsis of *δρα*, *φοβοῦμαι*, or some such idea, 'I fear that I should go as a suppliant but he not pity, &c.' *ἱκωμαι*, strong aor. subj. *ικνέομαι*, = 'approach as a *ικέτης*, 'suppliant.' The indic. following the subj., and also depending on *μή*, denotes the *certain* consequence, cf. *Il.* xxiii. 341-3.

124. *γυμνόν*, 'unarmed,' cf. *nudus*. Livy, xxi. 8, fin.

125. *αὕτως*, 'as you see,' a form of *οὕτως*, or (2) 'simply,' fr. *αὐτός*: vid. Merry, *Od.* iv. 665, 'just as I am,' L. and S.: 'quite' often gives the force, e.g. *νήπιος αὕτως* = 'quite an infant,' 484.

126. *ἔστι* = *ἔξεστι*, 'it is possible.' 'From an oak (copse) or rocky (grotto)' is a proverbial phrase conveying the idea of a place where rural peace and quiet attract lovers: cf. Shakspeare, *As You Like It*, v. iii. 16—

'It was a *lover and his lass*
That o'er the green cornfield did pass.'

The meaning is different in *Od.* xix. 163, 'a stock or stone.'

127. *ὀαρίζεσθαι* = *-ζειν*, 'hold sweet converse.' *δαρ* = 'wife,' (probably from *εἶρω* = *sero*, 'knit,' 'unite'), is said by Curtius not to be connected with *δαρος*, 'converse,' from which this word comes.

128. Some would omit this line to avoid the anaphora or epanalepsis.

129. = *ὅττι* τ., 'as quickly as possible.' This some would join with *ξυνελ.*

130. *εἶδομεν*, Ep. subj. for *εἶδωμεν*, fr. *οἶδα*.

131. *οἱ*, vid. 114. *σχεδόν* (fr. *ἔχω*, *σχεῖν*) = 'near,' lit. 'holding to'; hence, with verb = 'came near,' 'approached': cf. 240.

132. *Ἴσος* in Hom.; *Ἴσος(ι)* in Att. *Ἐννάλιος*, the War-God, corresponding to Quirinus, as *Ἐνύω* to Bellona. *κορ.* (*ἀτσω*), 'helmet-tossing.' *πτολ.*: cf. *πτόλις*, v. 118 = *πόλις*.

σείων Πηλιάδα μελίην κατὰ δεξιὸν ὤμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135
 Ἑκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥῆϊδίως οἴμησε μετὰ τρήρωνα πέλειαν 140
 ἢ δέ θ' ὑπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὀξὺ λεληκὼς
 ταρφέ' ἐπαΐσσει, ἐλέειν τε ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὄγ' ἐμμεμαὼς ἰθὺς πέτετο, τρέσε δ' Ἑκτωρ
 τεῖχος ὑπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 145

133. ὤμος, 'shoulder.' ὠμός, 'raw,' 'cruel.'

135. ἡελίου = ἡλίου.

136. ἔλε = εἶλε, *paucor cepit*. ἔτλην, strong aor. of rare τλάω, τέτληκα, 'dare.'

138. ἐπόρ., 'rushed after him.' πεπ., vid. 107.

139. ἐλαφρός (akin to ἐλαχύς, *lēvis*, 'light') = 'light,' 'lightly moving,' 'swift,' cf. 287. Hence ἐλαφος, 189. πετεηνός = πετηνός; in Att., πτηνός, 'winged.'

140. οἴμαω, poet. for ὀρμάω, 'swoops swiftly on.' The aor. used, as often, to denote *habitual action*. The root is probably ι, seen in ἰ-έναι. Others connect it with οἴσω, fut. of φέρω.

141. λελ., fr. λάσκω, λακήσω, strong aor. ἔλακον, 'uttering shrill cries.'

142. ταρφέα, 'oft-times.' Neut. pl. of ταρφύς, 'thick,' fr. τρέφω. ἀνώγει, 'his spirit prompts him to catch her,' is pres., fr. unused ἀνώγω, which is generally used in pf. ἀνώγα and plupf. -γειν, with pres. and impf. sense. Here Buttmann would write ἄνωγεν, denying the existence of the present.

143. ὄγ', Achilles. ἐμ., vid. 36. ἰθύς, Ep. of εὐθύς, 'straight for him': cf. 243. εὐθύς is properly used of *time*, εὐθύ of *place*.

144. ὑπο. So accented as coming after its noun: cf. πέρι, 165.

145. ἐρινεός, *caprificus*, 'the wild fig-tree,' supposed by some to

τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνὼ δ' ἱκανὸν καλλιρρόω, ἔνθα τε πηγαὶ
 δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
 ἥ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὥσεί πυρὸς αἰθομένοιο· 150
 ἥ δ' ἑτέρῃ θέρεϊ προρέει εἰκυῖα χαλάζῃ,
 ἥ χιόνι ψυχρῇ, ἥ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτάων πλυννοὶ εὐρέες ἐγγὺς ἔασιν
 καλοὶ, λαῖνέοι, ὅθι εἵματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλάί τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν.

be here and in vi. 433 a hill S.W. of the city covered with fig-trees. But this was probably an attempt to explain ἡν., which they took for 'waving in the wind.' ἡν. (ἄνεμος), 'wind-swept.'

146. αἰέν, Ep. for αἰεί. ὑπὲκ, 'out from beneath the wall.' ἀμαξιτός, like ὁδός, κελευθός, and most words for 'way,' is fem. ἐσσ. Homer nearly always doubles the σ in this word after the augment.

147. ἱκᾶνω, Ep. verb, akin to ἱκνέομαι, 'arrive at.'

148. δοιαί = δύο. πηγ., 'springs feeding the Sc.' Its sources were probably more inland.

149. λιαρός = χλιαρός, 'warm.' For ι in ὕδατι, vid. 305.

151. θέρεϊ = aestate, 'even in summer.' εἰκώς, part. of εἶκα: vid. 71.

152. 'ice frozen from water.'

153. ἐπ', 'near,' 'over.' πλυννοί, 'washing tanks.' ἔασι = εἴσι.

154. καλός has α long in Hom., short in Attic Greek. ὅθι = οὗ. σιγαλόεις = 'rich,' 'shining,' fr. σίαλος, 'a fat hog,' 'fat.'

155. πλύνειν = 'to wash clothes'; λούειν, 'to wash the whole body, to bathe'; νίπτειν, 'to wash a part, e.g. the hands': vid. St. John's Gospel, ch. xiii. v. 10. The skill with which this bright peaceful scene has been introduced, to throw into relief the dark picture of the following lines, has often been admired.

156. 'formerly in the time of peace.' ἐλθεῖν had F, so πρὶν is lengthened.

τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
 καρπαλίμως, ἐπεὶ οὐχ ἱερήϊον οὐδὲ βοείην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεὸν Ἑκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἀέθλον,
 ἣ τρίπος ἥ γυνή, ἀνδρὸς κατατεθνηῶτος·

157. παραδ., the strong aor. fr. παρατρέχω, -δραμοῦμαι, -έδραμον. Understand ὃ μὲν before φεύγων. τῇ, 'there': cf. 326.

160. ἀρνύμαι, perhaps a form of αἶρομαι, 'win for oneself.' Here the impf. has its common force of *effort*, 'they were striving to win not an animal (for sacrifice) or an oxhide': cf. Verg. *Aen.* xii. 794 sq.:—

*'Neque enim levia aut ludicra petuntur
 Præmia, sed Turni de vita et sanguine certant,'*

where indeed the whole passage closely follows the Homeric description of the pursuit. ἀέθλον (or -ιον) in Att. ἀθλον = 'prize'; sometimes a 'contest,' for which the usual word is ἀθλος. ποσσίν, dat. pl. of ποῦς, ποδός, 'foot,' hence 'swiftness' (cf. 138): to be taken closely with ἀέθ., 'prize for fleetness.'

161. 'ran for the life of horse-taming H.'

162. μώνυχ, 'solid-hoofed,' fr. μόνος (or fr. μία) and ὄνυξ. τέρμα = *meta*, 'turning-post.' Perhaps from the word we are to infer that Hector here 'doubled': cf. 230 and 251, where περί may mean 'round about outside,' not necessarily 'all round.'

163. ῥίμφα (ρίπτω), 'nimble.' τό, 'that great prize.' For δὲ μ. vid. 305.

164. τρίπος, Ep. for τρίπους, δ., 'a three-legged pot.' Some of these were valuable and of curious workmanship. 'When a hero lies dead.' The gen. abs. is so rare in Homer it is probably better to render 'in honour of a slain warrior'—a gen. of relation—vid. 401. In Homeric times the friends of a slain warrior gave prizes for games held in his honour. The games given by Achilles in honour of Patroclus, his friend, who had been slain by Hector, are described in Book xxiii. κατατεθ. pf. part. syncopated for -τεθνηκώς: cf. 52.

ὥς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165
καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὄρωντο.

τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

“ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
ὀφθαλμοῖσιν ὀρῶμαι· ἐμὸν δ’ ὀλοφύρεται ἦτορ
Ἑκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί’ ἔκην 170

Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ’ αὖτε
ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐ δῖος Ἀχιλλεὺς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.

ἀλλ’ ἄγετε φράζεσθε, θεοὶ, καὶ μητιάσθε

ἥέ μιν ἐκ θανάτοιο σάωσομεν, ἥέ μιν ἤδη 175

Πηλείδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἐόντα.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

“ὦ πάτερ ἀργικέραυνε, κελαινεφές, οἷον ἔειπες·

ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,

168. ὦ πόποι. This exclamation, which often involves the notion of surprise or contempt, is explained (1), as akin to βαβαῖ, *phææ*, ‘fie’; (2), a Dryopian word for ‘Gods,’ ‘Oh, Heavens.’

170. ἐπικαίω, or -κάω, fut. -καύσω, weak aor. -έκηα, or -έκεια (in Att. also ἔκαυσα) = ‘burn on an altar.’

172. *in summa urbe*, ‘in the Acropolis.’

175. σάωσομεν, fut. of σώζω. Some would take this as the shortened Epic aor. subj. (vid. 130), but a comparison of such passages as 383, and xvii. 180, makes the fut. certain: cf. 18.

177. γλαυκῶπις, ‘lion-eyed.’ The original notion in γλαυκός was probably ‘bright, glaring’ (akin to Lat. *lucere*: for the dropping of γ, cf. γάλα, *lac*), hence it passed to involve colour, *cæsius*, ‘grey-eyed,’ a constant epithet of Athene. According to others, ‘owl-eyed,’ or ‘owl-faced’ (γλαύξ, ‘owl’), as this bird was sacred to Athene: cf. Ov. *Fast.* ii. 90, ‘*Et sine lite loquax cum Palladis alite cornix sedit*’: cf. βοῶπις of Here, to whom the ox was sacred.

178. ‘Lord of the bright thunderbolt and of the dark clouds, what a word thou hast spoken!’

179. πεπρωμένον, ‘doomed to fate,’ pf. part., fr. unused πόρω, of which the strong aor. ἔπορον = ‘bring to pass’: cf. Eur. *Med.* 1418,

ἄψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι; 180
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
 ἔρξον ὅπῃ δὴ τοι νόος ἐπλετο, μηδὲ τ' ἐρώει." 185

Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
 Ἐκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὥκυσ Ἀχιλλεύς.
 ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,

πόρον εὔρε θεός, 'Heaven finds a way.' It is, perhaps, akin to Lat. *portio* : cf. 472.

180. ἄψ, going *back* (ἀπό) of your word. δυσηχής, 'of evil sound,' *Il.* ii. 686 (ἡχή, ἡχώ : cf. *echo*).

181. ἔρδω, fut. ἔρξω ; cf. aor. imperat. v. 185 : 'Do so, but all we other deities will not assent to thee.' This line is important, as showing the conception the author of the *Iliad* had of the relation of Zeus to the other gods : vid. Homeric question, page 11. ἐπαιν., probably the fut., with σ dropped.

182. νεφεληγερέτα, Ep. and Aeol. nom. for -ης, 'cloud-gathering.' The -α is properly short, but lengthened before Ζ.

183. Τριτ., 'Trito-born,' an epithet of Athene, derived from (1) *Tritonis*, a lake in Libya, where she is said to have been born : vid. Eur. *Ion*, 872 ; or (2) from a torrent in Boeotia. Others take it from τριτώ, an Aeolic word = 'head,' as the goddess was represented to have sprung clad in arms from the head of Zeus ; but this word seems to be later than Homer.

184. 'I do not speak in earnest,' *propenso animo* : cf. xxiv. 140.

185. ἐρώέω (akin to ῥέω) = (1) 'rush forth' ; (2) with a gen., 'desist from.' Here, and in *Il.* ii. 79, it appears absolute, 'to draw back,' but we may understand τοῦ νοήματος, 'desist from thy intention.' τε here, and in 191, is said to be for τοι.

186. 'before eager' : vid. 36.

187. κατὰ, with gen., 'down from' : cf. 411.

189. νεβρὸν . . . ἐλάφοιο, 'a fawn.' δίω (akin to δέιδω, δέδια), 'flee' ; διόμαι, 'pursue' : cf. 251.

ὄρσας ἐξ εὐνῆς, διά τ' ἄγkea καὶ διὰ βήσσας 190
 τὸν δ' εἶπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὅφρα κεν εὖρῃ·
 ὥς ἼΕκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.
 ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
 ἀντίον αἰξασθαι, ἐϋδμήτους ὑπὸ πύργους, 195
 εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,
 τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ.

191. 'and even if (the fawn) elude him by cowering under a bush, *still* he runs on constantly tracking it out.' λάθῃσι = λάθη, strong aor. subj. of λανθάνω. The subjunctive is often used in Homer after εἰ, rarely so in Attic.

192. The force of ἀλλά after a condition may be seen also in *Il.* x. 226; i. 281; xxi. 577. *At* is so used in Latin: cf. Virg. *Aen.* i. 543. ἵχνος = 'track.' ἔμπεδον, lit. 'firmly' (ἐν and πέδον), then 'constantly,' 'unceasingly.'

193. λῆθω, a collateral form of λανθάνω.

194. 'darted on to make straight for the D. gates.' Join πυλ. ἀντίον. οἶμ.: vid. 160.

195. 'rush up under the towers.' Acc. of 'motion towards.'

196. '(to try) if haply those from above (i.e. the men on the wall) might keep off (Achilles) with their missiles.' ἀλαλκε, a redupl. strong aor., fr. unused present: the root is seen in ἀλκή, ἀλέξω, and Lat. *arceo*. It is better, perhaps, comparing *Il.* iii. 9, to take the verb as having an indefinite subject, οἱ being the dat. (cf. 114), 'if *they* would aid him (οἱ, sc. Hector) by their missiles from above.' The former rendering would be an Attic use of the article.

197. ἀποσ. The Ionic frequentative ending, -σκον, is often added to the impf. and aor. of verbs. παραφθὰς, strong aor. part. of φθάνω, 'outstripping him, he (Achilles) used to turn him towards the plain, while he himself,' &c.

198. ποτὶ (cf. 101), Ep. for πρὸς πόλεως (we find ποτὶ, 21, 64, 217), 'on the side of the city,' i.e. between Hector and the wall. Others understand the αὐτός of Hector, 'he kept flying, starting *from* the city.' This is not so probable.

ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν
 οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν 200
 ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὔδ' ὅς ἀλύξαι.
 πῶς δέ κεν Ἑκτωρ Κῆρας ὑπεξέφυγεν θανάτοιο,
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα;
 Λαοῖσιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεύς, 205
 οὔδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,
 μὴ τις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι.

199. δύναται, impers., 'there is no possibility of pursuing a fugitive.' Others understand τις. The simile of the nightmare well conveys the idea of ineffectual effort.

200. An unusual ellipse of the μὲν . . . δέ after δ . . . δ: 'neither can this one escape that, nor that one pursue him.' In the next line δ refers to Achilles, and τὸν and ὅς (= οὗτος, seen in a few Attic phrases, e.g. ἦ δ' ὅς, 'said he') both to Hector.

201. ἀλύσκω, lengthened form of ἀλέομαι, 'escape': cf. 274.

202. κεν, 'could there be a chance of.' κήρ, κηρός, ἡ (acc. pl. κῆρας), 'the doom of death,' but κῆρ = κέαρ (not contracted in Att.), 'heart.'

203. πύματον (πυθμήν, 'bottom,' or 'foundation'). τε καὶ ὕσ., 'for the very last time.' Others, 'in their last course, and for the last time.' ἄντομαι, poet. for ἀντάω, 'meet.' It is not found in *Od.*

204. λαιψηρά, proleptic, 'roused his might and strengthened his knees, so as to be nimble.' There is a slight zeugma in ἐπῶρσε. γούνα, for γόνατα, fr. γόνυ. ὅς is scanned long, as οἱ has *F*.

205. ἀνένευε, 'forbade by nodding'; lit. 'shook his head upward,' opposed to κατανέω, 'nod assent.' καρῆατι, vid. 74. δῖος, cf. 102 (akin to Ζεύς, Διός; Lat. *divus*, *deus*, *Iovis*, *dies*, &c.) = properly 'bright,' then 'god-like.' θεός (perhaps from τίθημι, 'the Great Architect'), is *not* connected with this group of words.

206. οὔδ' ἔα (Ep. for εἰα), 'and forbade'; cf. οὐ φημι = *nego*. ἰέμεναι, in Att. ἰέναι. πικρά, prob. 'sharp-pointed.' The original root, πικ, is seen in *pu(n)go*, *πέυκη*, 'fir,' the *pointed* tree, *ἐχεπέυκης*, 'pointed,' &c. 'Bitter' is only a secondary meaning.

207. ὁ δέ, sc. Achilles, 'and he himself come off only second in

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο.
 ἔλκε δὲ μέσσα λαβὼν ῥέπε δ' Ἑκτορος αἵσιμον ἥμαρ,
 ᾗχετο δ' εἰς Αἴδαο, λίπεν δέ εἰ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα 215
 “Νῦν δὴ νῶϊ γ' ἔολπα, Διὶ φίλε, φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἑκτορα δηώσαντε, μάχης ἀπὸν περ ἔοντα.
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,

honour. Metaph. from the racecourse. According to others, 'too late,' *Il.* x. 368.

208. δὴ (akin to ἤδη), emphatic, = Latin *demum*.

209. τιταίνω, Ep. form of τείνω, 'stretched forth.' πατήρ = Ζεὺς, 'father of gods and men.'

210. τανηλεγής (ταν, root of τείνω, λεχ, seen in λέχος), 'death, that lays all low.' Others connect it with ἄλγος, 'grief,' or ἀλέγω, 'care': cf. δυσηλεγής, *Il.* xx., 124. θαν. is a descriptive genitive.

212. 'Taking the scales by the middle, he drew them upwards (so that they might be free).' ῥέπε, 'inclined downwards'; hence ῥοπή, *momentum*, 'that which turns the scale.'

213. εἰς Αἴδαο (sc. δόμον), cf. 52. The subject of ᾗχετο is αἴσ. ἡμ. 'The fatal day of H. went downwards.' Others explain it 'Hector *virtually* went to Hades when Fate decided against him.' This line is one of the most tragic and pathetic in Homer.

214. Hom. often uses the simple acc. for ἐς, or πρὸς, and acc., after ἵκάνω.

216. ἔολπα, 2nd pf. of ἔλπομαι, 'hope' (akin to Latin *voluptas*). νῶϊ dual acc. of ἐγώ.

217. οἶσ., from φέρω. προτὶ = πρὸς, cf. 198.

218. δηῖός is contracted in Hom. when ι is before a long vowel. ἄτος = ἄστος, 'insatiable' (akin to ἄσαι, ἄδην), with gen.

219. οἱ . . ἔστι. Note accent: cf. 126. 'No longer is it possible for him.' πεφ. γεν., 'to escape.' ἄμμε = ἡμᾶς.

οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.

ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ' ἐγὼ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι."

Ὡς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ,
στῇ δ' ἄρ' ἐπὶ μελίσῃ χαλκογλώχινος ἐρεισθείς. 225

ἣ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον,
Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·

ἄγχου δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

“Ἡθεῖ, ἥ μάλα δὴ σε βιάζεται ὦκὺς Ἀχιλλεὺς,
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230

ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·

“Δηϊφοβ', ἥ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
γνωτῶν, οὓς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας.

220. *κεν* here denotes an unlikely contingency: cf. 202. *πολλὰ πάθοι*, 'take much pains' (*πάσχω*).

221. *προπρ.*, 'rolling himself at the feet of'; intensive repetition of the preposition.

222. *ἀλλά*, frequently so used in commands.

223. *πεπιθ.*, 'I will persuade,' but *πιθήσω* (*Od.* xxi. 369) = 'I shall obey,' vid. 107. This transitive fut. seems to be formed from the reduplicated aor. *πέπιθον* (vid. 39), cf. *κεκαδήσω* (*χάζομαι*, 'retreat'), 'make to retire,' *Il.* xi. 334. L. & S. are certainly wrong in taking it as a subj. aor.

225. *γλωχίν* (or *-ίς*), *ἥ*, = 'a projecting point,' akin to *γλώσσα*.

226. *κιγχᾶνω* or *κιχᾶνω*, 'come up with.'

227. *εἰκυῖα*, vid. 151. *δέμας* and *φωνήν* are *limiting* acc.

229. *ἠθεῖε*, 'my honoured brother.' The derivations assigned are—(1) *ἦθος*, when it would equal *familiaris*; (2) *θεῖος*, 'uncle'; (3) *ἔτης*, 'comrade.' *βιάζεται*, 'presses you hard.'

231. *στέωμεν*, strong aor. subj. of *ἵστημι*.

234. *γνωτός*, 'one known,' then 'kinsman, brother.' *τέκε* must be understood with *Ἑκάβη*, 'whom H. bore, and Priam begat.' *ἠδέ*, 'and,' properly correlative of *ἡμὲν*.

νῦν δ' ἔτι καὶ μάλλον νοέω φρεσὶ τιμήσασθαι, 235
 ὃς ἔτλης ἐμεῦ εἶνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν."

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ἦθεῖ, ἥ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
 λίσσονθ' ἐξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι, 240
 αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
 ἔστω φειδωλή, ἵνα εἶδομεν εἴ κεν Ἀχιλλεὺς
 νῶϊ κατακτείνας ἕναρα βροτόεντα φέρηται 245
 νῆας ἔπι γλαφυρὰς, ἥ κεν σῶ δουρὶ δαμήῃ."

Ὡς φαμένη καὶ κερδοσύνη ἠγήσατ' Ἀθήνη.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἑκτωρ·

236. Strong aor. of τλάω, 'in that you dared.' εἶδον has F, cf. *video*.

237. δ', 'while,' cf. 445.

240. λίσσ., the imperf. ἐξείης, Ep. for ἐξῆς, 'one after another' (from ἔχω, ἔξω); cf. ἐχόμενος with gen. 'next to': Xen. *Anab.* I. viii. 4. γουνόμαι = γουνάζομαι (cf. 345), 'implore *by clasping the knees*' (not of course 'kneeling.')

241. αὖθι = αὐτόθι, 'there.' τοῖον, 'so greatly'; cf. *Od.* i. 209.

243. ἰθὺς, an adv. with μεμ. 'eager to go straight at him'; cf. 284, *Il.* xii. 124, ἰθὺς φρονέων, 'resolving to go straight forward.' Others would join ἰθὺς with μαχ. τι, 'at all.'

244. εἶδομεν, vid. 130.

246. δουρὶ, dat. of δόρυ. δαμήῃ or -είῃ, the 3rd sing. subj. of ἐδάμην, the strong aor. pass. of δαμάζω, 'tame, slay.' It probably implies a wish.

247. καί seems to join the part. and finite verb, but perhaps it only emphasizes the latter, meaning *ultra*, 'even.' Others translate, 'By her words and guile led the way.' But this use of the part. is not Homeric.

248. σχεδόν, 'near,' akin to ἔχω, vid. 240.

“Οὐ σ’ ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ 250
 τρίς περὶ ἄστυ μέγα Πριάμου δῖον, οὐδέ ποτ’ ἔτλην
 μεῖναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκεν
 στήμεναι ἀντία σείῳ· ἔλοιμί κεν, ἢ κεν ἀλοίην.
 ἀλλ’ ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων· 255
 οὐ γὰρ ἐγὼ σ’ ἔκπαγλον ἀεικιῶ, αἶ κεν ἐμοὶ Ζεὺς
 δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
 ἀλλ’ ἐπεὶ ἄρ’ ἐκέ σε συλήσω κλυτὰ τεύχε’, Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ῥέζειν.”

Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς· 260
 “Ἐκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.

251. δῖον, vid. 189, ‘I fled’; cf. 250, σε . . φοβήσομαι.

253. = στήναι ἀντίον σοῦ. ἔλ., κ.τ.λ. almost = ‘I shall slay you, if so it happen, or myself be slain.’ ἀλοίην, strong aor. opt. from ἀλίσκομαι, lit. ‘be caught,’ then as ἐλεῖν (from αἰρέω, ‘take’) often means ‘slay,’ this word = ‘be slain.’

254. ἐπιδ., ‘make the gods our witnesses’; lit. ‘give,’ as the strong aor. from ἐπιδίδωμι. Others, not so well, take it from ἐπειδόμην. τοὶ = οἱ.

255. ἁρμονίαι, ‘compact,’ from ἁρμόζω.

256. ἔκπαγλος (by metathesis for ἔκπλαγος, from ἐκπλήσσω, strong aor. -επλάγην), ‘terrible’: here neut. adv. ἀεικιῶ the so-called ‘Attic’ fut. for -κίσω, from ἀεικίζω, Ep. for αἰκίζω (or -ομαι, dep. which is more common), ‘outrage.’

257. δώῃ, strong aor. opt. from δίδωμι. καμ. (from κατά, μένω), ‘steady courage to conquer you,’ or ‘victorious possession of the field.’

258. Double acc. after συλᾶν; cf. xviii. 323.

259. ῥέζειν, infin. for imperat., ‘do you do likewise.’

260. ὑπόδρα (ὑπό, δέркоμαι, ἔδρακον), lit. ‘glaring from under the eyes,’ ‘sternly’; cf. 344. This word originally ended with κ, which fell off.

261. ἄλαστος (α priv. λανθάνω, λαθεῖν), lit. ‘one who has done deeds not to be forgotten or forgiven.’ Acc. to others, ‘hateful,’ from root *las*, ‘delight,’ seen in *lascivire*, &c. συνημ. (perhaps ἱημι) = συνηθήκη, ‘covenant.’

ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστὰ,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονέουσιν διαμπερὲς ἀλλήλοισιν,
ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν 265
ὄρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
κῆδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων."
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος·

262. ἔστι, vid. 126.

263. ἀμνός, 'lamb,' supplies the nom. sing. to ἀρνός, gen., which stem is used in all other cases. For the idea, cf. Hor. *Erod.* iv.

264. διαμπερὲς (διὰ, ἀνὰ, πείρω), lit. '(piercing) right through to the end.'

265. 'that you and I should be friends.' φιλήμεναι, Ep. infin. of φιλέω seems to have had a reciprocal force. But some have imagined that this is a strangely contracted expression for 'that I should love you, and you should love me.'

266. Note the pl. verb. with the neut. pl. subst., contrary to rule, but which occurs not unfrequently in Hom.

267. 'glut Ares with his blood.' ἄσαι, vid. 218. ταλαύρινον (*τλάω, vid. 136; ῥινός, 'hide'), 'with tough (enduring) bull-hide shield.' According to others, simply 'courageous.' The αυ in the compound is due to F: cf. ταλαφόρ.

271. δαμάα, Ep. fut. indic. 3rd sing. from δαμάζω, vid. 246. (ἀπο-τίνω) 'You'll pay for, all together, the woes inflicted on my comrades' (the *objective gen.*)

272. θύω (akin to θυμός, Lat. *fumus*, and many other words containing the idea of *rushing motion*) = 'rush furiously.' But θύω, 'sacrifice,' has θ sometimes in pres. part., always in the pf.

273. ἀμπ., a reduplicated aor. of ἀναπάλλω, 'poising.' δολιχόσκιον (1) 'long-shadowed' (σκία); or (2) merely a lengthened form of δολι-

καὶ τὸ μὲν ἅντα ἰδὼν ἤλεύατο φαίδιμος Ἑκτωρ·
 ἔζετο γὰρ προῖδων, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
 ἄψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἑκτορα, ποιμένα λαῶν.
 Ἑκτωρ δὲ προσέειπεν ἀμύμονα Πηλείωνα·
 “Ἥμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ Διὸς ἡείδης τὸν ἐμὸν μόρον, ἦτοι ἔφης γε 280
 ἄλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπος ἔπλεο μύθων,
 ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένῃ ἐν δόρυ πήξεις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι 285
 χάλκεον, ὥς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο.

χός, 'long'; or (3) 'long-shafted' (ὄσχος, 'branch'). The first explanation seems best.

274. 'looking straight at (ἅντα) it,' or 'seeing it coming towards him.' ἤλεύατο, Ep. aor. of ἀλέομαι, 'avoid.'

275. ἔζετο, impf. or strong aor. of ἕζομαι, lit. 'sit,' then 'bent down,' 'ducked.' ὑπέρπ., strong aor. from -πέτομαι.

276. ἐπ., strong aor. of πῆγνυμι, 'fix.'

278. ἀμύμων, probably 'faultless in beauty.'

279. Ἥμβροτες, Ep. strong aor. of ἁμαρτάνω, 'miss,' seems to be formed from the ordinary ἡμαρτον (vid. 290) by transposition, and vowel-change, ημορτ.; β was inserted in pronouncing μρ (Veitch). For the affinity of β and μ, cf. 9, and also μεσημβρία = μεσημ(ε)ρια.

280. ἡείδης, Ep. for ᾔδεις, plupf. with impf. sense fr. οἶδα, 'know.' 'You never at all knew from Zeus my doom,' i.e., 'He never declared it to you,' vid. 270.

281. ἀρτιεπῆς, 'speaking to suit a purpose (ἄρτιος):' cf. *Il.* 92. Acc. to others, 'glib of tongue.' ἐπὶ κλοπος (κλέπτω) . . . μύθων, 'deceitful': cf. *fandi fictor*, Verg. *Aen.* ix. 602.

284. ἔλ., weak aor. imperat. fr. ἐλαύνω, 'drive (your spear) through my breast, if the Gods allow you.'

285. ἄλυναι, aor. imperat., vid. 274.

286. ὥς δὴ = *utinam*, 'may you carry it all in your body.'

καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτεν· 290

τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἑκτωρ
ὅττι ῥά οἱ βέλος ὤκν' ἐτώσιον ἔκφυγε χειρὸς,
στῇ δὲ κατηφέσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος·
Δηϊφοβὸν δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·
ἦτεέ μιν δόρυ μακρόν· ὃ δ' οὔτι οἱ ἐγγύθεν ἦεν. 295

Ἑκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

“ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·

Δηϊφοβὸν γὰρ ἔγωγ' ἐφάμην ἥρωα παρῆναι·

ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.

νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐδέ τ' ἀνευθεν, 300

οὐδ' ἀλέη. ἦ γάρ ῥα πάλαι τόγε φίλτερον ἦεν

Ζηνί τε καὶ Διὸς υἱεὶ ἐκηβόλῳ, οἷ μὲ πάρος γε

πρόφρονες εἰρύατο· νῦν αὐτὲ με Μοῖρα κιχάνει·

287. ἐλαφρός (akin to ἐλαχός, ‘small,’ and Lat. *levis*), ‘easy’: cf. 139.

288. καταφθ., either the aor. or pf. mid. part. of φθίνω, ‘waste,’ ‘die,’ ‘be slain.’ σφισι or σφι, Ep. for αὐτοῖς.

291. ἀπεπλ., weak aor. pass. of ἀποπλάζω: fut -πλάγξω, ‘lead away’; in pass. ‘glance off.’ χῶσμαι, ‘be wroth.’

292. ἐτώσιος (ἐτός = *frustra*) = *irritus*, ‘fruitless.’

293. κατηφέω, ‘be downcast’: perf. fr. κατά and φάος, ‘eye.’ ἄλλο. μείλ., Ep. for μέλινος, ‘ashen.’

295. Double acc. after αἰτέω: cf. 18; in Lat., *hoc te posco*. Note the asyndeton, or absence of connecting particle.

296. ἦσιν, fr. ἑός, *suis*.

297. θάνατόνδε, vid. 116, and 309, 362.

298. ἐφάμην, strong aor. mid. of φημί, ‘say’; here ‘I thought.’

301. τόγε may refer to θάνατος, ‘this my fate was long since purposed by Zeus’; but it is better perhaps to refer it to ἀλέη, ‘formerly my escape was dear to Z., &c., but now . . .’

303. εἰρύατο, Ion. and Ep. for εἴρυντο; impf. mid. of ἐρύω, ‘drag’;

μη μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.” 305

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξυ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
οἴμησεν δὲ ἀλεις ὥστ’ αἰετὸς ὑψιπετής,
ὅστ’ εἰσιν πεδίοιενδ’ ἐν νεφέων ἐρεβεννῶν
ἀρπάξων ἢ ἄρ’ ἀμαλὴν ἢ πτώκα λαγών· 310
ὥς Ἐκτωρ οἴμησε, τινάσσων φάσγανον ὄξυ,
ὠρμήθη δ’ Ἀχιλεὺς, μένεος δ’ ἐμπλήσατο θυμὸν

in mid. ‘rescue,’ (cf. ῥύομαι). The aor. mid. is used in a lit. sense in 306; see 351.

304-5. These are fine lines. ἀσπουδί, adv. ‘without a struggle’: cf. Tennyson’s *Ulysses*—

‘But something ere the end,
Some work of noble note, may yet be done.’

305. μέγα ῥέξας. Final vowels in *arsis* (i.e. at the beginning of a foot where the voice is raised) were often lengthened in Homer before liquids (λ, μ, ρ): cf. 57, 58, 149, 163, &c. In *thesis*, we have πολλᾶ, 91. ‘But having wrought some mighty deed and of undying fame,’ lit. ‘for those men who will be to ask about.’ This expression occurs in *Il.* ii. 119, of a base action, the ill-fame of which would go down to posterity.

306. εἰρ., vid. 303. φάσγανον (σφάζω, ‘slay’) = ‘sword.’

307. στιβαρόν (στείβω), lit. ‘pressed down,’ then ‘stout,’ ‘sturdy.’ τέτατο, plupf. of τείνω, ‘stretch.’

308. οἴμ., 140. ἀλεις, vid. 12, here ‘crouching under his arms,’ *colligens se in arma*.

309. εἴσι, 3rd sing., fr. εἶμι, *ibo*, vid. 27.

310. ἀμαλός (in Att. ἄ-), ‘tender’; derived by Buttm. fr. α, intensive, and μαλακός, *mollis*. πτώξ (πτώσσω), ‘the cowering animal,’ ‘the hare.’ λαγώς, Ep. for λαγός. The specific word is added to the generic, like σὺς κάρπος, *Il.* v. 783.

312. ἐμπ., weak aor. mid. fr. ἐμπίπλημι (the μ of πίμπλημι is generally dropped when μ of the preposition precedes), ‘he filled his soul with fierce rage.’

ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
 καλὸν, δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι 315
 χρύσεαι, ἃς Ἥφαιστος ἱεὶ λόφον ἀμφὶ θαμειάς.
 οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστὴρ,
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
 πάλLEN δεξιτερῇ φρονέων κακὸν Ἑκτορι δῖω, 320
 εἰσορόων χροά καλὸν, ὅπη εἴξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροά χάλκεα τεύχη,

313. κάλ., 'put as a covering before his breast.' The second syl. in ἀγρίου is said to be 'lengthened by metrical ictus.' But the true explanation is probably that here we should read ἀγρίοο (the second ο being lengthened before πρ.), a form which must have been intermediate between the older -οιο and later -ου. So ἱλίου, *Il.* xxi. 104 : cf. 6.

315. τετραφ., 'with four-fold crest.'

316. 'which H. had put (lit. 'sent') thick around the ridge.' θαμειός (θαμά) = 'thick,' 'crowded.'

318. ἴσταται, 'stands out to view' : cf. Verg. *Aen.* vi. 300, 'stant lumina flamma' ; Hor. *Od.* i. ix. 1, 'Soracte stet.'

319. ἀπέλ, impers., 'there was a gleam.' εὐηκής (ἀκή, 'point') = 'sharp.'

321. '(to see) where it (the skin) would yield most readily to the lance.' Others not so well, 'where the lance would enter.'

322. The meaning of these difficult lines is clear. 'The bronze arms, of which Hector had despoiled Patroclus, protected (ἔχε for κατεῖχε) all the rest of his body, but his throat was bare to view—a very fatal place.' καὶ ἄλλο τόσον μὲν, 'all the rest' : for which cf. *Il.* xxiii. 454, ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν ἐν δὲ μετώπῳ λευκὸν σῆμ' ἐτέτυκτο, '(a horse) which was *all the rest* chestnut, but a white star was on its forehead,' may be explained by supposing τόσον to have been accompanied by a gesture, like the Eng. 'ever so much.' τεύχη is a scarcely Homeric contraction. If τεύχεα be retained, it is scanned as a dissyllable by synizesis : cf. 374.

καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς
φαίνεται δ' ἥ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος 325
τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ δῖος Ἀχιλλεύς,
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή
οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιεῖποι ἀμειβόμενος ἐπέεσσιν.
ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς 330
"Ἐκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζων
σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεις νόσφιν ἐόντα.

323. Πατρόκ. βίην, periphrastic for 'Patroclus': cf. *Herculeus labor*, Hor. *Od.* i. iii. 36. βίη Ἡρακλεΐη, *Il.* ii. 658, and xi. 690, where a masc. participle follows. κατακτάς, strong aor. part. of -κτείνω: cf. 75.

324. φαίνεται δ' . . . λαυκανίην, 'he was exposed as to his throat, where the collar-bones hold the neck apart from the shoulders.' Others read φαῖνεν, 'he shewed bare to view;' others λαυκανίης, a partitive gen. This seems to be a *late* word = λαιμός, occurring in Hom. only here and *Il.* xxiv. 642.

326. 'At that point (τῇ: cf. 157) A. thrust at him with his spear as he rushed forward.' ἔλασε, weak aor. of ἐλαύνω. Note the unusual elision of the ι of the dat., which leads some to read μεμαῶς in agreement with Ἀχιλλεύς.

327. ἀντικρὺ has in Hom. the sense of ἀντικρύς (which he does not use), 'right through,' as well as its own, 'opposite.'

328. ἀσφάραγον, 'windpipe.' ἀποτέμνω, 'cut away.'

329. ὄφρα, 'so that he might speak somewhat to him.' This line is rejected by some as it seems to attribute intentions to the spear. But the *final* meaning is often blended with that of *consequence*. See Porson on Eur. *Hec.* 643, ἐπὶ δορί. Otherwise we might take ὄφρα = 'while,' a sense frequent in Hom.: cf. 387. 'Did not cut away the windpipe (but left him breath), while he should speak, &c.'

330. The strong aor. of ἐρείπω is intrans., 'fall': cf. 467.

332. 'You thought you would be safe': cf. 298. ὀπίζομαι (fr. ὄπισ, (1) 'vengeance,' (2) 'awe'), 'regard.'

νήπιε· τοῖο δ' ἄνευθεν ἀοσσητῆρ μέγ' ἀμείνων
 νηυσὶν ἔπι γλαφυρῆσιν ἐγὼ μετόπισθε λελείμμην,
 ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἦδ' οἰωνοὶ
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί." 335

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἑκτωρ·
 " λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
 μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
 ἀλλὰ σὺ μὲν χαλκόν τε ἄλις χρυσόν τε δέδεξο, 340
 δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 " μή με, κύον, γούνων γουνάζεο μηδὲ τοκῆων 345
 αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
 ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·
 ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,

333. ἀοσσητῆρ (fr. ἄσος, 'assistant,' 'attendant'), 'helper.' τοῖο and τὸν in 336 refer to Patroclus.

336. = αἰκῶς, 'insultingly tear to pieces.'

337. ὀλιγο., 'becoming powerless': cf. ὀλιγηπελέων, *Od.* V. 457.

338. ὑπέρ, generally πρὸς in adjurations.

340. ἄλις, 'in abundance,' akin to ἀλής (ἀολλής), 'thronged,' 'crowded': cf. 473.

342. δόμεναι, strong aor. infin. for imperat.: cf. 259.

343. λελ., redupl. strong aor. subj. fr. λαγχάνω, 'obtain a share.' This is the only part of the verb used trans., 'give a share': cf. 223.

346. αἱ (Ep. for εἰ) γάρ πως = 'would that': cf. English, 'Oh if . . . !' ἀνείη, strong aor. opt. fr. ἀνίημι, 'would urge me to devour,' or 'allow me.'

347. κρέα, 'pieces of flesh.' ἔδμεναι, Ep. pres. infin. In prose we usually find ἐσθίω, fut. ἔδομαι. 'such deeds hast thou done' = 'because thou hast done such deeds.' ἔοργας, cf. 2nd pf. of ἔρδω, v. 181.

348. οὐκ ἔσθ' ὅς, 'no one.' ἔνιοι (for ἔστιν οἱ) is the ordinary Greek for 'some': cf. Lat. *sunt qui*. ἀπ., vid. 126.

οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος· οὐδ' ὥς σέγε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτῇ,
ἀλλὰ κύνες τε καὶ οἶωνοι κατὰ πάντα δάσονται.”

Τὸν δὲ καταβνήσκων προσέφη κορυθαίολος Ἔκτωρ· 355
“ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν μή τοί τι θεῶν μήνιμα γένωμαι,
ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἐσθλὸν ἔόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.” 360

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν,

349. εἰκοσιν., ‘twenty-fold,’ (1) fr. νήριστος, νη ἔρις, ‘without dispute’; (2) fr. ἐρίζω, in the sense of ‘matching,’ ‘making equal.’

350. στήσωσι, ‘weigh,’ weak aor. subj. causal: cf. 85. ὑπόσ., vid. 114.

351. ἀνώγοι, vid. 142, ‘bid (his friends) to ransom your body (σ' αὐτόν) with gold,’ vid. 303. The old rendering was, ‘to weigh down your body with gold’: cf. Verg. *Aen.* i. 484. The story that the body was weighed down with gold probably arose from a mistranslation of this line.

354. καταδατέομαι, vid. 318. Verg. (*Aen.* x. 352) has imitated this.

356. προτιόσσομαι (Ep. for προσ-) = (1) ‘look at,’ as in *Od.* vii. 31; (2) ‘forbode,’ *Od.* v. 389. If we here adopt (1) translate, ‘I gaze at thee, well knowing thy character’; if (2), ‘knowing thee, I forebode my doom.’ ‘nor was I destined to persuade you.’

358. μήνιμα, ‘lest I be a cause of the wrath of the Gods against thee (τοί) on that (τῷ) day, when, &c.’ Hector, who ‘feels death’s winnowing wings,’ reads clearer the future. So Socrates, in *Plat. Apol.* c. 30, says:—‘I am nearing the moment when men are most prophetic.’ The following lines (361-364) are taken from *Il.* xvi. 852 sqq., where it is told how the dying Patroclus prophesied to Hector that he should be slain by Achilles.

361. ‘As he thus spake to him, Death that ends all enshrouded him.’ τέλ. θαν., ‘the end brought by death’ is perhaps a mere periphrasis for ‘death’: cf. 323.

ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἄϊδόσδε βεβήκει,
 ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.
 τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·

“Τέθναθι· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ 365
 Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.”

Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος.
 καὶ τόγ' ἀνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
 αἱματόεντ'· ἄλλοι δὲ περίδραμον νῆες Ἀχαιῶν,
 οἳ καὶ θηήσαντο φνὴν καὶ εἶδος ἀγῆτον 370

Ἐκτορος· οὐδ' ἄρα οἷ τις ἀνουτητί γε παρέστη.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
 Ἐκτωρ ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῳ.”

362. ῥέθος, in Hom. ‘a limb’; in Soph., &c., ‘face.’ πταμένη, syncop. aor. part. fr. πέτομαι, vid. 39. Ἄϊδ., vid. 116.

363. ἀδροτής, ‘vigour’ (fr. ἀδρός, which is akin to ἀδινός, ‘thick,’ but not used by Hom.): cf. Verg. *Aen.* xii. 952. MSS. read ἀνδροτῆτα, which is unmetrical, so some suggest ἀνεροτῆτα (scanned as a quadrisyl.) ‘manliness.’

365. τέθναθι, pf. imperat., vid. 82, 164.

367. ἐρ., vid. 306.

369. περίδ., fr. -τρέχω. νῆες Ἀχ.: for the peripl., cf. 391.

370. θηέομαι, Ion. and Ep. for θεάομαι, ‘gaze with wonder’; the root is seen in θέατρον, θαῦμα. ‘the stature and wondrous beauty.’

371. ἀνουτητί. For the form of the adv. cf. 304. It is taken to mean, ‘without inflicting a wound’; but as in the only other passage in which it occurs it is passive, it is perhaps better here to render it, ‘unwounded by him.’ That they all had scars Hector had inflicted on them is a tribute to his valour; and this rendering removes the tautology of v. 375. τις, ‘many a one.’

373. ἀμφαφάω, ‘handle arms, &c.’ ‘now softer to touch’ (or ‘deal with’).

374. ἐμπί(μ)πρημι, cf. 312, ‘burn up.’ κηλέῳ, scanned as a dissyl. by synizesis (καίω), ‘burning.’

Ὡς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375
 τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 ὅς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι, 380
 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὅφρα κέ τι γνῶμεν Τρώων νόον, ὄντιν' ἔχουσιν,
 ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἢ μένειν μεμάασι καὶ Ἑκτορος οὐκέτ' ἐόντος.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385
 κεῖται παρ νήεσσι νέκυς ἄκλαντος ἄθαπτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε
 ζωοῖσιν μετέω καί μοι φίλα γούνατ' ὀρώρη,
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,

375. For the form of the verbs, cf. 197.

378. μέδων, 'guardian, lord,'; fr. μέδομαι, akin to *meditari*, 'to think on.'

379. ἐπειδὴ. The first syllable similarly lengthened at the beginning of a verse, xxiii. 2.

380. ἔρρεξεν, fr. ῥέζω, vid. 305. ὅσα οὐ, 'more than.'

381. εἰ δ' ἄγετε, a hortative expression, perhaps really elliptical, 'come then *if you will*.' Others take the εἰ for εἰ = εἶα: cf. *εἶα ἀγε*. πειρ., 'let us make an attempt on.'

382. 'That we may know the intention of the Trojans, what they have.' A common Greek idiom for, 'know what intention the Trojans have': cf. N. T., 'I know thee, who thou art': cf. 9.

383. τοῦδε, sc. Hector.

384. μένειν, *durare*, 'hold out.'

386. = ἄκλανστος (κλαίω), 'unwept.'

387. ἐπιλήσομαι, 'forget,' fr. -λήθομαι = -λανθάνομαι.

388. μετέω, subj. of -εἰμι. The dat. with μετά is a Homeric usage: cf. 49. ὀρώρη, pf. subj. of ὀρνυμι: vid. 102, 'have life and motion,' middle sense.

389. εἰν, A., vid. 52. Two senses have been attributed to these

αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου. 390
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο."
 Ἥ ῥα, καὶ Ἑκτορα δῖον αἰκέα μήδετο ἔργα. 395
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,

lines : (1) 'Though (εἰ) *men* forget the dead who are in Hades' *halls*, still I will remember my dear comrade even when he is there'; (2) which seems better to bring out the antithesis between ζῶοισιν μ. and καὶ κεῖθι, 'Him will I not forget, while I live; and though *men* in Hades usually forget the dead, still I even when there will remember my dear comrade.' Achilles will carry the memory with him even to the other world. κεῖθι, Ep. for ἐκεῖ, with local affix -θι : cf. 407.

391. ἄγε, having become a mere exclamation, may be used with the plur. : vid. 381. παιήων, Ep. for παῖαν, 'paean, chant of triumph.' κοῦρος, Ep. for κόρος, perhaps from κείρω, 'one who has cut his hair, emerged from boyhood.'

392. ἄγωμεν, 'bring' : cf. 350. Some suppose the word 'lead' is used ironically.

393-4. These lines are probably the paean. ἡράμεθα, weak aor. fr. αἶρω, 'take up, win.' ἐπέφνομεν, strong aor. redupl. (vid. 39, 343, &c.) and augmented, from unused φένω, 'slay.' ὥς, 'as,' when used with a noun, invariably follows it. εὐχετάομαι, Homer's frequentative form of εὔχομαι, 'pray.'

395. Note double acc. : cf. κακὰ ποιεῖν τινά, 'to do one harm' : 'he devised-insults-for noble H.' : vid. 18.

326. τέτρ., Ep. aor. of τετραίνω. The root τρσ denotes 'piercing' : cf. τιτρώσκω, 'wound,' Lat. *terebra*, 'gimlet.'

397. This is usually rendered, 'from the instep in front to the heel.' But this is a physical impossibility; besides we see how dead animals are suspended by a stake passed behind the *tendo Achilles*. So the more true and natural rendering seems to be, 'from the heel (inside) to the (outer) ankle bone.' The external malleolus—σφυρόν—so called from its round hammer-like appearance (σφῦρα = *malleus*, 'hammer'). ἱμάς, δ, = 'rein, leathern strap.'

ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' αἰείρας,
 μᾶστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην. 400
 τοῦ δ' ἦν ἐλκομένοιο κονίσαλος, ἀμφὶ δὲ χαῖται
 κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
 κείτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 δῶκεν αἰκίσσασθαι ἐῖς ἐν πατρίδι γαίῃ.
 ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 405
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
 ᾤμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ

398. δίφρος, properly, 'seat for two' (δι-φόρος), then 'chariot.' It carried the ἡνίοχος, 'driver,' and παραιβάτης, 'fighter.' Distinguish δέω, δέω, κ. τ. λ., 'bind,' fr. δεῖ, δεήσει, 'it is necessary,' though the words were probably originally connected: cf. ἀνάγκη, *necessitas*, *necto*. ἔλκ., 'trail.'

399. αἰείρω, Ep. form of αἴρω. Tmesis.

400. 'He lashed (the two horses) so as to drive on.' ἐλάαν, Ep. infin. of ἐλάω, = ἐλαύνω, with a seemingly intrans. force; so some take it, 'so that (ὥστε understood) they ran.' τῷ, 'the two chariot-horses,' which have not been mentioned.

401. 'From him as he was dragged along': vid. 161.

402. πίτνημι is an earlier Ep. form of πετάννυμι, 'spread out.' The older reading here was πίτναντο, which is used, *Il.* xxiii. 368, of chariots 'going close to' the ground. κυάνεος seems to be a dark iron-grey, used e.g. of the brows of Zeus, *Il.* i. 528; of the hair of Odysseus when he is transformed to an aged beggar, *Od.* xvi. 176; so here it might mean the colour produced by the white dust on Hector's dark locks: cf. 405. Note that the ν, here long, is usually short.

404. 'Then Zeus granted to his foes to outrage him in his native land.'

406. λιπαρός (fr. λίπος, 'fat') = 'sleek,' 'shining,' cf. 134. Should not be confounded with λιπαρός, 'earnest' (perh. akin to λίπτομαι, 'to be eager').

407. τηλόσε, 'to a distance.' τηλόθ. 'at a distance.' τηλόθεν, 'from a distance.'

κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπαντα 410
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δ' ἐλλιτάνευε κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον 415
 “Σχέσθε, φίλοι, καί μ' οἶον ἐάσατε, κηδόμενοί περ,
 ἐξελθόντα πόλῃος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν,
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
 ἣν πῶς ἡλικίην αἰδέσσεται ἥδ' ἐλεήσῃ
 γῆρας. καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται, 420

409. εἶχ., ‘were possessed by,’ or ‘absorbed in.’ Some take *κωκυτός* of the women, and *οἰμωγή* of the men, cf. foregoing lines.

410. τῷ anticipates and emphasises the whole sentence (cf. *Il.* xi. 467), ‘very like to *that*, as if,’ &c. *ἐναλ.* has perh. the same root as *ἡλιξ*.

411. ὀφρ., ‘situated on the brow of a hill, beetling,’ fr. ὀφρύς, ‘eyebrow.’ κατ' ἄκρης, ‘down from its summit,’ sc. to its foundation. We should say ‘from its foundation.’ For the idea cf. Verg. *Aen.* iv. 668 sq.

412. ἔχ. = κατεῖχον, ‘restrained.’ ἀσχαλ., akin to ἄχος, ‘woe’ (vid. 425), as ἴσχω to ἔχω. Others connect with ἔχω, ‘impatient.’

414. ‘rolling in filth’: cf. xxiv. 164, a sign of abject woe. κόπρος, like most words denoting earths and such like, e.g. σποδός, ψῆφος, is fem.

416. σχέσθε, ‘hold off.’ οἶον, ‘alone,’ perh. with some reproach. κηδ. ‘anxious though you be.’

418. λίσ. ‘I would go and pray, &c.’ Subj. almost equals a fut. indic.

419. ἦν πῶς, ‘(to try) if by any means.’ ἡλ. αἰδ., ‘reverence my age,’ or perh. abstract for concrete (cf. *Il.* xvi. 808, iii. 175), ‘feel ashamed in the face of *his comrades of the same age*.’ αἰδ., weak aor. subj. Ep. for αἰδέσθαι, cf. 105.

420. ‘is (vid. 30) such as I am’: i.e. of such an age.

Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγ' ἔθηκεν.
 τόσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 τῶν πάντων οὐτόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὥς ἐνός, οὐ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω, 425
 Ἑκτορος· ὥς ὀφείλει θανέειν ἐν χερσὶν ἐμῇσιν·
 τῷ κε κορεσσάμεθα κλαίοντές τε μυρομένω τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἥδ' ἐγὼ αὐτός."
 Ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἑκάβη ἀδινού ἐξῆρχε γόοιο· 430
 "Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμαρ

422. *περὶ*, 'beyond all others,' cf. 70, where the meaning 'very' prob. comes from some such phrase as this with the gen. omitted. *ἔθηκεν*, 'caused.'

423. *τηλ.*, lengthened form of *θάλλω*, 'bloom.'

424. *πάντων*, gen. of obj. as often in Hom. after verbs expressing emotions, cf. 169; so *οὗ*, 425, is *objective* gen., 'keen grief for whom.'

425. Ἄϊδος, old Ep. gen. = Ἄιδου: vid. 52. Formed as if from Ἄϊς.

426. Ἑκτορος. For the emphatic position, cf. Πάτροκλος, 387. ὥς ὀφείλει, 'would that': cf. Eur. *Med.* I, and the commentators thereon; cf. also 481.

427. *τῷ*, 'in that case.' Note how the dual participles are joined with plural verb. The dual is but 'a luxury of language.'

428. *δυσάμ.*, 'ill-fated.' *ἄμμορος*, Ep. for *ἄμοιρος* (fr. *μείρομαι*, 'divide,' cf. 13), 'without lot or share.'

429. *ἐπὶ*, 'in concert': cf. Eur. *Hec.* 553, *ἐπιβρόθεῖν succlamare*.

431. *βείομαι*, Ep. strong aor. subj. from *βαίνω*, 'go through life,' 'live.' 'Why am I in my misery to live'?—an instance of the *deliberative* conjunctive. L. and S. take it here for a fut., but compare for the aor. form, *στείομεν*, *θείομεν*, κ. τ. λ.

432. 'For thy death.' Vid. 164, a gen. of relation. *ἡμαρ*, 'by day,' we should expect the plur.

εὐχολὴ κατὰ ἄστυ πελέσκειο, πᾶσί τ' ὄνειαρ,
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἷ σε θεὸν ὥς
 δειδέχατ'· ἧ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα 435
 ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει."

Ὡς ἔφατο κλαίονσ', ἄλοχος δ' οὐπω τι πέπυστο
 Ἑκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἠγγειλ' ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων,
 ἀλλ' ἦγ' ἱστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο 440
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 Ἑκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
 νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν 445

433. πελ. For frequentative ending, -σκον, with impf., vid. 197.
 ὄν., fr. ὀνίνημι, 'benefit.'

435. δειδ., 'welcomed,' plupf. 3rd plur. of δείκνυμι, which in the
 mid. has the sense of δειδίσκομαι, and prose δεξιόμαι, 'pledge over
 wine,' or 'hold out the right hand to.' So in the pf. and plupf.
 ἐδεδέγμην, which, however, some take from δέχομαι. The root is seen
 in *digitus*, *indico*, &c.

436. Μοῖρα, vid. 13. κιχ., cf. 226.

437. ἄλοχος, 'wife' (from a copul. seen in ἄμα, and λέχος, cf.
 ἀκοίτης). πέπ., plupf. of πυνθάνομαι.

438. οἱ = αὐτῇ. ἐτήτυμος, 'true,' lengthened form of ἔτυμος, akin
 to ἐτεός.

439. ἔκτοθι. Vid. 407.

440. ὕφ., 'weave.' Hom., except in one passage, joins ἱστόν,
 'ply the loom.' The compound notion seems to govern δίπλ. πορ.,
 'wove a double purple robe,' i.e. one that could be put on doubled.

441. ἐνέπασσεν, 'embroidered on it,' lit. 'sprinkled' (πάσσω).
 θρόνον, 'embroidered flower,' but θρόνος, 'throne.'

442. κέκλ., Ep. redupl. aor. of κέλομαι, 'exhort.'

445. 'Fond one,' i.e. foolish. 'And she did not perceive,' i.e. 'in
 that she, . . . ,' Hom. makes clauses *co-ordinate* which would be

χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 ἣ δ' αὖτις δμωῆσιν εὐπλοκάμοισι μετηύδα·

“Δεῦτε, δύω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται. 450
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον, ἐν δ' ἐμοὶ αὐτῇ
 στήθεσι πάλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεύς, 455
 μούνον ἀποτμήξας πόλιος, πεδίοιεν δέηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηορίης ἀλεγεινῆς,

subordinate in later Greek: cf. 237. So our vulgarism, ‘I met him, and I just going out.’ *δ* = *ὅτι*, an exact equivalent to ‘*that*,’ which was originally a demonstrative: cf. Lat. *quod*.

448. ‘Her limbs quaked.’ ἐλελίζω is lengthened Ep. form of ἐλίσσω (akin to εἶλω, *volvo*). The act. is used in the famous description of the nod of Zeus, *Il.* i. 530, ‘he made mighty Olympus to quake.’ κερκίς, ‘shuttle.’

450. *ιδ.* Vid. 431. *δτινα* = *ατινα*, cf. the Attic forms of the gen. and dat. sing., *δτου*, *δτω*, from *δστις*.

451. *ψ*, *ῆ*, only used in oblique cases (akin to *ἔπος*, *εἰπεῖν*), ‘voice.’ Distinguish from *ωψ*, ‘eye,’ ‘face.’ *εκ.*, ‘mother-in-law,’ sc. Hecuba.

452. ‘My heart in my breast bounds-quivering to my mouth.’ We still use the expression to describe the high beating of the heart at sudden terror.

453. *πήγ.*, ‘are paralyzed.’ ‘Some ill is near *the sons of Priam*.’ She dares not say what she means ‘to Hector.’

454. ‘May these tidings be far from (*ἀπό*) my ear,’ i.e. may I not hear that this is so.’

455. *δή*, ‘in very truth.’ *μοι*, ethical dat.: cf. 38.

456. *μούνον*, Ep. for *μόνον*. *πόλιος*, for *-εως*: cf. 465.

457. ‘And at length (*δή*) make him cease from that *cruel* courage which possessed him.’ Cruel to her and to himself in causing his death.

ἧ μιν ἔχεσκ', ἐπεὶ οὐποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,
ἀλλὰ πολὺ προθέεσκε, τὸ ὄν μένος οὐδενὶ εἴκων."

Ὡς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460
παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
ἔστη παπτήνας' ἐπὶ τείχεϊ, τὸν δ' ἐνόησεν
ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,

458. Ep. dat. of *πληθύς*, Ion. form of *πλήθος*, 'crowd.' *ἐχ.*, cf. 197, and for meaning 409.

460. Ep. aor. pass. of *διασείω* = 'rushed through' : cf. 26.

461. *κίω*, 'go,' perhaps akin to *κινέω*. Lat. *cio*, *citus*.

462. *ἴξεν*. This Ep. form from *ἴκω* = *ικνέομαι* has weak aor. stem, and strong aor. endings.

463. *παπταίνω* (perhaps a redupl. form of *πτήσσω*, 'cower') = 'gaze timidly.' 'Him then she saw,' &c. Note the emphatic position : cf. 466.

465. *ἀκ.*, 'ruthlessly.'

466. *ἐρ.*, 'dark' (*ἐρεμνός* is a syncop. form), derived from *Ἐρεβος*, *τό*, which is perhaps akin to *ἐρέφω*, 'cover in.' *κατ' ὀφθ.*, 'covered o'er her eyes'—a rare use of *κατά* with gen., which generally means 'down from.' It may, however, be paralleled by *Il. iii. 217*, *κατὰ χθονὸς ὄμματα πήξας*, 'fixing his eyes on the ground.' Perhaps the idea to be conveyed is that the faint first appeared by her closing her eyes, and seemed to spread thence downwards.

467. The strong aor. is the only tense of the act. of *ἐρείπω* which is intrans. : cf. 330. *ἀποκαπύω*, 'breathe forth one's life' : cf. *κάπω*, 'gasp,' *Il. v. 698*.

468. For *βάλε* some read *χέε*, weak aor. of *χέω* (fut. *χεῶ*, aor. *ἔχεα*), lit. 'pour,' 'let fall.' And this seems more natural. *σιγ.* : vid. 154.

ἄμπυκα, κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτῃ 470
 ἡματι τῷ, ὅτε μιν κορυθαίολος ἡγάγεθ' Ἑκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόφ τε καὶ εἰνατέρες ἄλις ἔσταν,
 αἱ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἣ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 ἀμβλήδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·

469. ἄμπ., 'snood.' κεκρ., (κρύπτω), 'net.' ἀναδ., 'woven head-band.' For τ' ἡδέ, 'and' (cf. 366) many MSS. give τε ἰδέ, with same sense, which is adopted in the text. The latter word has F.

470. κρήδεμνον (κράς, δέω), 'veil,' 'diadem.' For χρυσέη cf. Shakspeare, *Cymb.* :—

'Golden lads and girls all must
 Like chimney-sweepers come to dust.'

χρυσέη scanned as dissyl. by synizesis : cf. 322, 374.

471. ἡμαρ, τό. Homer's word for ἡμέρα, 'day,' which is from ἡμερος, 'gentle.' So the Greeks called night εὐφρόνη, 'the kindly time.' For such euphemistic names, which were supposed to be propitiatory, cf. Εὐμενίδες, 'Furies,' Εὐξείνος (which originally was called ἄξεινος, 'inhospitable' sea), and our 'good people' for the fairies.

472. πόρε, lit. 'find a way for'; hence 'present,' 'give': vid. 179. ἔδνα (akin to ἡδύς, ἀνδάνω, and Lat. *suavis*), 'gifts presented by the bridegroom.' It has a different meaning in *Od.* i. 277.

473. γάλως, Lat. *glos*, 'husband's sisters.' εἰν., 'his brothers' wives,' Lat. *janitrix*. Not used in *Od.* ἔσταν, syncop. for ἔστησαν, strong aor. 3rd plur. For ἄλις, vid. 340.

474. 'Who held her amongst them terrified to death.' Others take it 'restrained her (= κατεῖχον) as she rushed wildly to destruction.' Others, again, join closely εἶχ. ἀπολ., 'restrained her from destroying herself.'

475. ἄμπ, syncop. strong aor. mid. from the unused ἀμπνύω, Ep. form of ἀναπνέω (which originally was -πνέω), 'recover breath.' 'and the spirit was gathered to her heart.' It had seemed to have been scattered forth abroad.

476. ἀμβλ. (ἀναβάλλω), with 'rising sobs,' *singultim*. Others say this means 'as a prelude': cf. ἐξῆρχε γόοιο, 430.

“Ἔκτορ, ἐγὼ δύστηνος· ἱὴ ἄρα γεινόμεθ’ αἶσῃ
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὑληέσση
 ἐν δόμῳ Ἡετίωνος, ὃ μ’ ἔτρεφε τυτθὸν ἐοῦσαν, 480
 δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.
 νῦν δὲ σὺ μὲν Ἀἶδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
 χήρην ἐν μεγάροισι· πάϊς δ’ ἔτι νήπιος αὐτῷ,
 ὃν τέκομεν σύ τ’ ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι, Ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.
 ἦνπερ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε’ ὀπίσσω
 ἔσσοντ’· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 ἦμαρ δ’ ὀρφανικὸν παναφήλικά παῖδα τίθησιν· 490

477. *ἰός*, ‘one,’ an Epic word, containing probably the root of *μία*. It seems to be used only in the fem., except in *Il.* vi. 422, where the neut. is found.

479. This *Thebes* was prob. in Mysia. *Plakos*—a flat-topped mountain.

481. “Ill-fated father, ill-fated child—would that he had not begotten me!” cf. 426. *ὤφελλον* is the Ep. aor. = *ὤφελον*, from *ὀφείλω* (fut. *-ήσω*), ‘owe,’ and must be distinguished from *ὀφέλλω*, ‘strengthen,’ Ep. and from its prose form *ὠφελέω*, ‘benefit.’

482. *δόμους*. Homer often uses the acc. without a prep. for ‘motion towards’: cf. 214.

484. *χήρη* = *vidua*. The root *χα* denotes ‘separation,’ seen in *χωρίς*, and perhaps Lat. *carere*. *αὐτῷ*: vid. 125. *νήπ.*: vid. 63.

489. *ἀπουρήσουσι*, ‘will take away,’ from *ἀπουρέω*, a secondary form of *ἀπαυράω* [generally seen as impf. *ἀπηύρων*, and variously derived from (1) *αἰρεῖν*; (2) *εὐρεῖν*; (3) *φερύειν*]. The MSS. read *ἀπουρίσσουσιν*, which is Ion. fut. from *ἀφορίζω* (*δρος*, *ὅ*, ‘boundary’: cf. *horizon*, and distinguish from *δρος*, *τό* = ‘mountain’): ‘remove the landmarks of his field.’ In either case *οἱ* is *dat. incommodi*.

490. ‘The day of orphanage’: so ‘the day of slavery,’ &c. *παναφ.*,

πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 δευόμενος δέ τ' ἄνεισι πᾶις ἐς πατρὸς ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχεν,
 χεῖλεα μὲν τ' ἐδίην', ὑπερῶην δ' οὐκ ἐδίηνεν. 495
 τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγὼς καὶ ὄνειδείοισιν ἐνίσσων·
 ἔρρ' οὕτως· οὐ σός γε πατήρ μεταδαίνυται ἡμῖν.
 δακρυόεις δέ τ' ἄνεισι πᾶις ἐς μητέρα χήρην,
 Ἄστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 500
 μυελὸν οἶον ἔδεσκε καὶ οἰῶν πίονα δημόν·

'all lonely,' lit. 'all away from friends of one's own age' (ἡλιξ).
 τίθημι in Homer often = 'cause to be.'

491. ὑπεμ., Ep. pf. 3rd sing. of ὑπημύω. The pf. is formed by
 Attic redupl. ἐμημ-, and ν inserted *metri gratia*: cf. δίδυμος for
 δίδυμος, 'twin.' 'He hangs down his head at everyone.' [πάντα used
 to be taken adverbially: 'he is *utterly* cast down.'] Note the frequen-
 tative use of the pf., expressing what has been, and will be again.
 δεδάκ., 'are bathed in tears.'

492. δευόμ., Ep. and Ion. for δεόμ., 'in want.'

493. χλαίν., 'by the cloak.' The gen. denotes the part grasped.

494. ἐπ., cf. 83; 'hold out to him the cup for a sip' (τυτθόν, adj.
 for adv. 'little': vid. 480).

495. διαίνω, 'moisten.' ὑπερῶη, 'palate,' properly the fem. of an
 adj. formed from ὑπέρ, as πατρώιος from πατήρ.

496. ἀμφ. = *patrimus et matrimus*, 'a child whose parents are both
 alive': lit. 'blooming (θάλλω) on both sides.' Others take it simply
 'very rich.' ἐστυφ., 'thrust from the feast.' The aorists are used in
 the same sense as the pf., 491.

497. ἐνίσσω, collat. form of ἐνίπτω, 'chide,' probably akin to ἐνέπω,
 'say.'

498. ἔρρ' οὕτως, 'begone *then*,' οὕτως merely emphasizing the im-
 perat.; cf. *Il.* xxi. 184. We might render it 'without a word'—a force
 it has in Plato, Soph., &c., but that Homer uses αὐτως (vid. 125) for
 οὕτως in this sense, except when joined with μάψ: e.g., *Il.* ii. 120.

501. ἔδ., imperf. of ἔδω, for which pres. the Att. use ἐσθίω: cf.

αὐτὰρ ὃθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχέων,
 εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτῶν, 505
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν·
 οἷος γάρ σφιν ἔρυσσος πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκήων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέφ,

42 and 197. 'Naught but (οἶον) marrow and the rich fat of sheep'; proverbial expression for rich dainties. *πίων*, akin to *πίαρ*; Lat. *pinguis*, *oripius*. Distinguish *δημός*, 'fat,' from *δῆμος*, 'people,' properly a 'field,' from *δέω*, 'bind,' 'enclose.'

502. Opt. denotes indefinite frequency. *νηπίαχος* is said to be a dimin. of *νήπιος*, whence this word = 'childish sports.'

504. 'Having sated his soul with dainties.' *θάλος*, which would be the sing. of this word, is not the same as, though probably akin to, the *θάλος*, v. 87.

505. ἂν with subj. here differs from the fut. only in being slightly more problematic. *ἀφαμαρτῶν*, 'feeling the want of.'

506. 'Whom the T. call (this name)'; i.e., as the T. call him: cf. 29.

507. She addresses Hector. In honour of Hector's prowess, the T. called his son 'Prince of the City.'

509. *αἰόλος* (acc. to Buttm. from *ἄημι*, 'fluttering in the wind') has the original notion of 'quick glancing motion': cf. *κορυθαίολος*. 'The wriggling worms will eat when the dogs have had their fill.' *ἔδονται*: vid. 89.

510. *εἴμα* (*ἐγνυμι*), 'robe.' *κέονται*, Ep. for *κεῖνται*. Note the plur. verb: cf. 266.

511. *λεπτά* (from *λέπω*, 'peel'), 'fine.' *τετ.*, pf. part. of *τεύχω*, 'make.'

512. *κηλ.*: cf. 374.

οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι."

Ὡς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

514. 'But so as to be an honour to you in the sight of (πρός) the Trojans.' We must understand ὥστε. She probably means that the robes will be of no use to Hector (*in the lower world*), as they are not burned with his body. So in Hdt. v. 92, the ghost of Melissa complains that she 'derived no advantage from the clothes that were buried with her, as they had not been burned.' Others explain it that, as Hector will never return to use these robes as bedclothes, she burns them, to shew the Trojans that no one else is worthy to use what was for him.



